THE

Holy Jeruſalem:

OR,

An ENQUIRY into thoſe myſterious prophetick Syſtems, which declare the ſeveral Ages and Succeſſions of the Church of GOD.

From its firſt Creation and Pilgrimage, to its Entrance into God's Holy Reſt, the ever glorious Kingdom of CHRIST, now near at hand:

WITH

ANNOTATIONS on ſeveral of the PSALMS of DAVID, &c. and SOLOMON's SONG.

By the Author of the New Explanation of the Revelation.

The Law periſheth not, &c. 2 Eſd. ix. 37.
Wickedneſs cannot overcome Wiſdom, Wiſd. vii. 30.

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THE

VISIONS of LEVI, The SON of JACOB,

TOUCHING

The Seven Heavens, &c.

WITH

JOSEPH's DREAM,

As recorded in his laſt Teſtament.

The Viſion of *Zachariah*, Chap. iv.

A brief View of the Tabernacle, and Holy Utenſils, &c.

AND

Ezekiel's Viſion of the four Cherubims.

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BRITISH MUSEUM

THE

INTRODUCTION

TO THE

Viſions of *Levi*, &c.

I Muſt firſt acquaint my Reader that I found this Viſion of the ſeven Heavens, &c. and *Joſeph's* Dream, in a little Book called the Patriarchs Teſtament; which I have taken the Freedom to give my Opinion of, as thinking that I have found out the true Key of this great Myſtery. This Book is ſaid to be of great Antiquity, and to have been tranſlated out of *Greek* into *Latin* 500 Years ago, by *Groteſt* Biſhop of *Lincoln*, and ſince that into *Engliſh*.

Therefore let us examine theſe Seven Heavens, or Churches, &c. by declaring from the Beginning, agree-

able to the Prophet *Iſaiah*, Ch. 41. 26. and 46. 10. For at God's appointed Time the Prophets ſhall ſpeak plainly, and not lye: the Books ſhall be open before the Heavens, (or Churches,) and we ſhall ſee it all together, 2 *Eſd.* 6. 20. *Rev.* 10. 2. and 20. 11, *&c.* For he will turn to the People a pure Language, *&c. Zeph.* 3. 1. and we ſhall ſee Eye to Eye when the Lord ſhall bring again *Sion*, *Iſaiah* 52. 8. Know ye nothing, *&c.* hath it not been told you from the Beginning? have you not underſtood it by the Foundations of the Earth, *&c. Iſai.* 40. 21, *&c.* See *Gen.* 1. 1, &c. *Job* 38. O ſend out thy Light and thy Truth, that they may lead me, and bring me unto thy holy Mountain, and to thy dwelling Place, (the Church Elect, called the higheſt Heaven. *Pſ.* 43. 3, &c. and 104. See *Job*, 37. 21, *&c.*

I have been very brief in my Expoſition of the Seven Heavens, &c.

and have left Room for the curious Believers to celebrate the higheſt Heaven, and to magnify the Name of Him That rideth upon the Heavens as it were upon a Horſe, &c. (He governeth and directeth His People. See *Deut.* 33. 26.) And as I have, with great Labour and many Years Study in the Holy Scriptures, found out as I think the true Syſtem of Knowledge, and the Holy Order of Prieſthood for evermore, as alſo the Language of the Prophets; ſo it ſhall be my Deſign in the following Sheets to point out in a clear Senſe the fatal Fall of Great *Babylon* (that is *Rome*, &c.) and the Glory of God's Elect Church and Kingdom, myſteriouſly called the Seventh Heaven, and God's Holy Reſt, &c. *Gen.* 1. and 2. And it may be here neceſſary to obſerve, that the whole Church of God, from its firſt Creation to its final Period, is divided into ſeven Parts, here called Heavens; and in *Rev.* 2. they are called Churches and Candleſticks,

ſticks, as the Church of *Epheſus*, *Smyrna*, &c. For in ſix Days God created the Heavens, &c. *Gen.* 1. It is alſo contracted into three grand Diviſions, and again into four Generations, as I ſhall hereafter endeavour to ſhew. Theſe are called the four Cherubims. *Ezek.* 1. and 10. And this is the Foundation of Knowledge, or the Key of Time, which openeth unto us the Doors of Paradiſe from Day to Day. *Gen.* 1. and 2. and 3. See *Iſaiah* 51. and 60. and 35. *Rev.* 2. and 3. and 4. and 19. Here we may ſee all Men undermining their own Ways, &c. See *Pſ.* 90.

Let us now enquire into the two Covenants, *Gal.* 3. and 4. *Gen.* 15. and 17. And thus St. *Paul* endeavoureth to diſſwade and convert the fooliſh *Galatians* from their Ignorance and Folly, and by this plain and learned Leſſon inſtructeth them who they are ſince by Faith they have put on Chriſt; namely, that they are *Abraham's* Children, and Sons of

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Liberty, free born and after the Manner of *Iſaac* Children of the Promiſe, Citizens of the high and Heavenly *Jeruſalem* which is free, the Mother of us all. *Rev.* 21. He then chargeth them to ſtand faſt in this Liberty wherewith Chriſt hath made them free, and not to entangle themſelves again with the Yoke of Bondage and the beggarly Rudiments of the World; but to walk in the Spirit of Faith and Love, againſt which there is no Law. For they that are Chriſt's have crucified the Fleſh, with the Affections and Luſts: and as many as walk according to this Rule, Peace ſhall be upon them, and Mercy upon the *Iſrael* of God. *Gal.* 1. and 2. and 3. and 4. *Iſai.* 54. *Heb.* 12.

Thus far as to a general Obſervation, and the whole Tenor of this Epiſtle. But we come now to enquire into ſome Particulars hereinmentioned touching the two Covenants, &c. *Gal.* 4. 21, *&c.* where the Apoſtle ſaith, Tell me, ye that

deſire to be under the Law, do you not hear the Law, (or underſtand the Law?) For it is written that *Abraham* had two Sons, the one by a Bond-maid, the other by a Free-woman: but he who was of the Bond-maid was born after the Fleſh, but he of the Free-woman was by Promiſe. Which Things are an Allegory: for theſe are the two Covenants, the one from Mount *Sinai*, which gendereth to Bondage, which is *Agar*, (for this *Agar* is Mount *Sinai* in *Arabia*, and anſwereth to *Jeruſalem* which now is, and is in Bondage with her Children) but *Jeruſalem* which is above is free, (the *Chriſtian* Church) which is the Mother of us all, &c. Therefore, Brethren, we are after the Manner of *Iſaac* Children of the Promiſe, &c. See *Gal.* 3. and 4.

Thus far as to the Text. From all which I ſhall only obſerve, that we Chriſtians are the Heirs of Promiſe, ſpiritually born of our Fathers *Abraham* and *Iſaac* under the ever-

laſting

lasting Covenant. See *Gen.* 9. and 15. and 17. *Deut.* 29. 12. This Covenant God made with *Noah*, &c. and again with *Abraham*, &c. and gave unto *Noah* a Sign of the Covenant. *Gen.* 9. 12. See *Isa.* 54. So we are not under the Law, but under Grace. *Esau*, *Isaac*'s Eldest Son, (representing the first *Christian* Church, now called the *Papal* Church,) sold his Birthright (and with it the Inheritance and double Portion,) to *Jacob* his younger Brother, who by *Isaac*'s Blessing is made Lord over his Brethren, *&c.* Thus the Blessing of *Abraham* and the sure Mercies of *David* rested on *Jacob*, who was also called *Israel*, (he bare away the Blessing, &c. *Hos.* 12. 4.) a just Figure of the pure Reformed *Christian* Church, *England*. Hence the Prophet told *Rebecca* that two Manner of People were in her Womb, and that the Elder should serve the Younger, *&c.* See *Mal.* 1. Thus the Purpose of God, according to

Election, ſhall ſtand ſure. Is there Unrighteouſneſs with God? God forbid. *Rom.* 9. 11. Know ye therefore that they which are of Faith the ſame are the Children of *Abraham*, &c. not of the Bondwoman but of the Free. *Gal.* 3. 7. and 4. 31. So by Faith *Iſaac* bleſſed *Jacob* and *Eſau* concerning Things to come, &c. *Heb.* 11. 20. and 12. 15, &c. *Gen.* 27.

It may be here alſo neceſſary to mention, that as *Jacob* was nouriſhed in the ſame Womb, and was a twin Son with his Brother *Eſau*; ſo the pure reformed Church of Chriſt, *England*, hath been careful to ſtick faſt to that divine Nouriſhment and heavenly Food ſhe firſt imbibed. The Compilers of our Liturgy and Holy Order, divinely inſpired, in this new Creation (*Gen.* i. 24--26.) have ſtrictly and faithfully preſerved and eſtabliſhed in this our glorious Iſle all thoſe pure Tenets and divine Inſtitutions that our Foreſathers, the holy

Apoſtles

Apoſtles and their Succeſſors in the true Faith for the firſt three hundred Years, held ſacred and divine, as well as all other pure Forms of Devotion and Church Diſcipline that tended to the Glory of God, and the Manifeſtation of the holy Goſpel of Jeſus Chriſt, and have only proteſted againſt and reformed all thoſe manifeſt Errors and Hereſies which Corruption and Time had brought into the Church under our Lord God the Pope, *&c.* as the holy Scriptures make appear: and all this they faithfully and firmly ſealed with their Blood, the Seed of the Church. Therefore we may ſay, That except the Lord had left us a Seed we ſhould have been as *Sodom*, *&c.* See *Exod.* 15, 13, *&c.* For he that hath clean Hands and a pure Heart ſhall receive a Bleſſing from the Lord, *&c.* This is the Generation of *Jacob. Selah. Pſ.* 24. All People ſhall ſerve him, and Nations bow down to him: he ſhall be Lord over his Brethren, and his Mother's Children

dren ſhall kneel before him, &c. *Gen.* 27, 29. See *Rev.* 3. 7--12. *Numb.* 24. 5, &c. This is the Gate of the Lord, (the ſtrait Gate, *Mat.* 17. 13.) the Righteous ſhall enter into it. *Pſ.* 118. 20, &c. *Iſai.* 26. 2, &c. It is the Joy of the whole Earth. *Pſ.* 48. Thou wilt perform thy Truth to *Jacob*, and thy Mercy to *Abraham*, as thou haſt ſworn unto our Fathers in old Time. *Mic.* 6. 20. See *Heb.* 3. Furthermore, this grand Secret concerning *Jacob* and *Eſau*, as above, is further explained, 2 *Eſd.* 6. 7--10. See *Hoſ.* 12. *Obad. Mal.* 1. and 4. *Iſai.* 34. and 35. and 60. *Jer.* 33.

Again, we are charged to remember and not to forget thoſe Sinners the *Amalekites*, (*Deut.* 27. 17.) the Poſterity of *Amalek*, a Duke of *Eliphaz*, the Son of *Eſau* the Brother of *Jacob*, who for his Pre-eminency was ſirnamed *Iſrael*. *Gen.* 36. 12 and 32. 28. This *Amalek* was the firſt of the Nations which made War againſt *Iſrael* when they came out of *Egypt*: (*Exod.*

17.

17. 8, &c.) but it was for their Rebellion and Hardneſs of Heart, and becauſe they tempted the Lord, ſaying, Is the Lord amongſt us, or not? v. 7. See *Numb.* 14. 43. It was at this Time that *Moſes* and *Joſhua* ſubdued *Amalek*, 13. for when *Moſes* held up his Hands in Prayer, with the Rod of God in his Hand, the Enſign of Victory, *Iſrael* prevailed. And the Lord ſaid unto *Moſes*, write this in a Book of Memorial, and give it unto *Joſhua*, that I will utterly blot out the Remembrance of *Amalek* from under the Heavens, (that is, the Church of Chriſt.) And *Moſes* built an Altar, and called the Name of it *Jehovah niſſi*; (that is, the Lord is my Banner, for the Lord had done Signs for him, as the *Chaldee* ſaith;) and he ſaid, becauſe the Hand is lifted up, the Lord will have War with *Amalek* (that is *Papal Rome*,) from Generation to Generation. v. 16. And thus the *Chaldee*, With an Oath this is ſpoken from before the mighty God, whoſe Majeſty

jeſty is upon the Throne of Glory, to wage War from before the Lord againſt the Men of the Houſe of *Amelek*, to deſtroy them from the Generations of the World, (the Church.) And thus the *Greek*, with hidden Hand the Lord will war againſt *Amalek* (or *Eſau*,) from Generation to Generation. See *Iſai.* 63. Again *Moſes* repeateth this Charge to all *Iſrael*, *Deut.* 25. 17, &c. ſaying, remember that which *Amalek* did unto thee, &c. and he feared not God. Therefore when the Lord thy God hath given thee Reſt from all thine Enemies round about, in the Land which the Lord thy God giveth thee for an Inheritance, &c. (called the Land of *Iſrael*, *Ezek.* 20. 20. See *Jer.* 30 and 31 and 33, and the Land of *Canaan*,) thou ſhalt put out the Remembrance of *Amalek* from under the Heavens: thou ſhalt not forget it. See 1 *Sam.* 15. 2. And thus *Balaam*, *Numb.* 24. 20. *Amalek* was the firſt of the Nations, (that

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is, the greateſt in Honour and Dignity in the Church of Chriſt,) but in his latter Days he ſhall periſh for ever. Thus God Almighty hath ſworn to deſtroy or root out from among his Church and People (here called Heavens,) every *Amalekite*, even all the Seed of *Eſau*, which is *Edom*, that is, Chriſtian *Rome*. See *Deut.* 28. and 29. and 30. *Edom* ſhall be a Poſſeſſion, *&c.* for he that ſhall have Dominion ſhall be of *Jacob*, &c. and his King ſhall be higher than *Agag*, &c. See *Judges*, 5. 4, *&c.* *Numb.* 24. 7, *&c.* *Dan.* 7. 13. *&c.* Thus, agreeable to the Prophet *Amos*, the Lord will not regard him, *(Eſau,)* becauſe he did purſue his Brother *(Jacob,)* with the Sword, and did caſt off all Pity; and his Anger ſpoiled him evermore, and his Wrath watched him always, *&c.* *Amos*, 1. 11. See *Obad.* *Mal.* 1. 2, *&c.* *Eſt.* 3, *&c.* 2 *Eſd.* 6. 8, 9. *Exod.* 15. 13, *&c.* *Lam.* 4. 21, 22. Thy Hand ſhall find out all thy Enemies,

nemies, &c. *Pſ.* 21. 9, &c. and 8. and 10.

Now as *Amalek* may be juſtly thought to be a Figure of Antichriſt, ſo the *Jews* ſay, That in the Days of the *Meſſias* the Seed of *Eſau* and of *Amalek* ſhall be wiped out (of the Chriſtian Church,) though the Strength of *Iſrael*, which ſhall prevail moſt mightily. *Rabbi Menachem* on *Exod.* 17. 8--14. For *Amalek* is a contentious People, as his Name doth import. See *Iſai.* 63. And in thoſe Days and at that Time the *Jews* will come to Chriſt. *Jer.* 33. 14, &c. See *Iſai.* 10. and 11. and 13. and 14. There remaineth therefore a Reſt to the People of God, that is, to *Iſrael* and *Judah*, &c. *Heb.* 4. 2--9. See *Job*, 15. 21. *Pſ.* 24. And thus *Balaam*, he hath ſeen no Iniquity in *Jacob*, or Peryerſeneſs in *Iſrael*, &c. (Or, as I think it ſhould be rendered according to the *Chaldee* and others,) He (that is God,) hath ſeen no Idolaters or Idols in the Houſe of *Jacob*,

or

or falſe Worſhip in *Iſrael*: the Word of the Lord their God is for their Help, and the Preſence (or Habitation,) of their King is among them, (Jeſus Chriſt.) And to this the old *Latin* Verſion agrees, ſaying, There is no Idol in *Jacob*. (For the *Hebrew* Word *Aven* may juſtly ſignify an Idol.) And as we go on, God brought them out of *Egypt*, &c. (a Figure of *Rome*, the ſpiritual *Egypt*, *Rev.* 11. 8. called alſo *Babylon* the great, *Rev.* 17. and 18.) Behold, the People (that is, *Iſrael*, God's elect,) ſhall riſe up as a couragious Lion, &c. He ſhall not lie down until he eat the Prey, and drink the Blood of the ſlain, or as the *Chaldee*, until he have killed all his Enemies, &c. *Numb.* 23. 21, 24. See *Joſeph*'s Dream, here following, and *Pſ.* 18. *Rev.* 14. 4, &c.

THE

THE Viſions of *LEVI*, &c.

The firſt Viſion of Levi *concerning the ſeven Heavens, and the Throne of Wickedneſs, called* Babylon *the Great,* &c. Rev. 17. *and* 18.

I *Levi* was born and bred in *Charran*, and afterwards came with my Father unto *Shechem*. I was at that time about twenty Years of Age when I helped my Brother *Simeon* to revenge our Siſter *Dinah* againſt *Hamor*.

Now as we were feeding our Flocks, &c. the Spirit of the Lord came upon me, and I ſaw all Men undermining their own Ways, and how Unrighteouſneſs had builded herſelf a Fort, and Wickedneſs ſat upon the Throne

Throne thereof: and I was ſorry for Mankind, and beſought the Lord to ſave them. Then there fell a Sleep upon me, and I ſaw a very high Mountain, &c. and behold, the Heavens opened, and the Angel of God ſaid unto me, *Levi*, come up hither; and went from the firſt Heaven to the ſecond, and there I ſaw the Water hanging between the one and the other: and I ſaw the third Heaven much brighter than them both, for the Height thereof was infinite. And I ſaid unto the Angel, What meaneth this? And the Angel anſwered me, Marvel not at theſe Things, for thou ſhalt ſee four Heavens yet brighter and without Compariſon when thou comeſt up unto them. For thou ſhalt ſtand by the Lord, and be his Miniſter, and utter his Secrets unto Men, and preach of the Deliverer of *Iſrael*, which is to come by thee and by *Judah*: the Lord ſhall appear unto Men, to ſave all Mankind in them. Thy Life

ſhall depend upon the Lord: by him ſhalt thou have thy Fields, Vineyards, Fruits, Gold and Silver.

Therefore hearken as touching the ſeven Heavens, &c. The Loweſt is moſt lowring, &c.

Now before we preſume to take a View of the ſeven Heavens, &c. it may be here neceſſary to obſerve, that in this divine Viſion *Levi*, a choſen Servant and Miniſter of God, had a glorious Proſpect of the State of the Church in all Ages to it's final Period. See 2 *Eſd.* 3. and 6. He alſo ſaw all Men undermining their own Ways, &c. and the whole Image of Antichriſt (or *Babylon* the Great, that is, papal *Rome*, exalting itſelf above all that is called God, and ſtanding in the holy Place, the elect Church of Chriſt. See *Dan.* 2. 31, &c. and 7. *Rev.* 13. and 17. *Mat.* 24. 15. and 13. 30. And as it followeth, he was ſorry for Mankind, and beſought the Lord to ſave them. Now the great

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Almighty Father, who ſitteth in the Heavens over all from the Beginning, &c. He who rideth upon the Heavens as it were upon a Horſe, &c. He that planteth the Heavens, &c. *Iſai.* 65. 17. He that calleth to the Heavens from above, &c. *Pſ.* 50. 4, &c. and ſpreadeth out the Heavens like a Curtain, &c. (See *Pſ.* 136. and 104. *Iſai.* 40. v. 21. 22. and 44. 24.) heard the Prayer of *Levi*: and not only for his own Sake, but alſo for the Comfort of God's choſen People *Iſrael*, he graciouſly ſet before him the Proſpect of his future Glory, the Church's Glory, even the ever bleſſed Kingdom of Chriſt, called the Throne of the Lord, and the ſeventh Heaven. He alſo ſhewed him in the following Viſion a curious Syſtem of the whole Order of Prieſthood, and that he ſhould be the Lord's Prieſt, he and his Seed for evermore, &c. when the Mitre of Prieſthood is ſet upon his Head by

the moſt pure reformed Church of Chriſt, *England*.

But let us now enquire more particularly into the ſeven Heavens, called here a very high Mountain, &c. *Iſ.* 2. *Rev.* 21. 9, &c. *Ezek.* 20. 40, &c. Here *Levi* ſaw in Viſion a very high Mountain, and behold, the Heavens opened, &c. And he was carried by the Angel of God from the firſt Heaven to the Second. Here he ſaw the Water hanging between the one and the other, and the third Heaven much brighter than them both, for the Height thereof was infinite. See *Gen.* 1. v. 1.—13. 2 *Eſd.* 6. 38, &c. That is, in this ſecond Heaven, or Church of God under *Noah*, he ſaw the impending Curſe, or Flood of Waters, hanging over the Heads of the World of the Ungodly: for they departed from Wiſdom, and periſhed by killing their Brother in their Fury, &c. *Wiſd.* 10. 1, &c. *Gen.* 6. 1, &c. 2 *Eſd.* 3. 7, &c.

He alſo ſaw the Third Heaven much

much brighter than them both, &c. that is, he ſaw in the third thouſand Year the Glory and Proſperity of *Abraham* and his Children, and God's everlaſting Promiſe made to them: for in his Seed ſhall all the Families of the Earth be bleſſed, &c. *Gen.* 15. and 17. *Iſai.* 65. 17, &c. Who can count the Duſt of *Jacob*, &c. *Iſrael* ſhall do valiantly, and his King ſhall be higher than *Agag*, &c. God brought him out of *Egypt*, &c. (or ſpiritual Bondage, called *Sodom* and *Egypt*, &c. See *Numb.* 23. and 24. *Rev.* 11. and 17. and 18. and 19. *Dan.* 7. Thus the third Heaven, or Church under *Moſes* to the Time of *David*, &c. may be ſaid to be more bright and excellent than the other two: and the Height thereof is infinite, as reaching to the End of Time, for Chriſt Jeſus (the Son and Heir of *Abraham*,) came not to deſtroy the Law, but to fulfil it. See *Jer.* 33. 15, &c. 2 *Eſd.* 9. 37. *Gen.* 1. v. 9. 13. All this is agreeable to

what is ſpoken concerning the Church of *Pergamos*, which Name doth ſignify Height, *Rev.* 2. v. 12.---17. And whereas it is ſaid, marvel not at theſe Things, for thou ſhalt ſee four Heavens yet brighter and without Compariſon when thou comeſt up to them, &c. All this may ſhew that *Levi* was encouraged to truſt in the Deliverer of *Iſrael*, and that his Seed ſhould be eſtabliſhed, and ſtand before the Lord in Faith and Holineſs, &c. See *Pſ.* 78. *Iſ.* 65. 17. *Jer.* 33.

The Angel having now given unto *Levi* this particular Account and Encouragement touching his own Nation, he beginneth again with his Hiſtory or Expoſition of the ſeven Heavens, that he may proceed without Interruption, and by a regular Aſcent climb up to the higheſt Heaven, the elect Church and Kingdom of Chriſt, *Rev.* 19. and 21. And thus he proceedeth, therefore hearken as touching the ſeven Heavens, &c. Hear what the Spirit ſaith to the

Churches.

Churches. *Rev.* 2. 7. *Mat.* 13. 9. Hearken, ye Heavens, and give Ear, O Earth, &c. *Deut.* 32. *Iſ.* 1. So theſe ſeven Heavens are agreeable to the ſix Days Creation, and God's holy Reſt.

The firſt Heaven, or firſt Day's Creation.

The Loweſt is moſt lowring, becauſe it is neareſt to all the Unrighteouſneſs of Men.

This Heaven is the loweſt in Reſpect to Time and Knowledge: and being the firſt Heaven, or the State of the Church in the firſt thouſand Year to the Time of *Noah*, it is ſaid to be moſt lowring, &c. that is, the Sons of God ſaw the Daughters of Men that they were fair, &c. or in other Words, the Sons of *Adam* brake the Laws, and intermarried with the Unrighteous, &c. and thereby committed all Uncleanneſs and Idolatry:

they eat freely of the forbidden Tree, and were turned out of *Paradiſe*, and from God's holy Preſence. *Gen.* 6. Thus, agreeable to the Church of *Epheſus*, they left their firſt Love, &c. But God ſaid, let there be Light, &c. that is, Wiſdom. See *Gen.* 1, 1, &c. *Rev.* 2. 4.

The ſecond Heaven, or ſecond Day's Creation.

The Second hath Fire, Snow and Ice, prepared by the Lord's Appointment againſt the Day of his Wrath and fierce Anger: in it are all the Spirits of Vengeance for the puniſhing of the Wicked.

This is the ſecond Heaven, or Church of God under *Noah*, &c. 2 *Eſd.* 3, 4, &c. All which may here juſtly repreſent the Judgment of God in the ſecond thouſand Year by the Flood of Waters, prepared by the Lord's Appointment, &c. But Wiſ-

dom

dom preſerved it again, &c. *Wiſd.* 10. 2, &c. *Gen.* 1. v. 6.---8. and 6. 18, &c.

Here God Almighty made an everlaſting Covenant with *Noah* and his Seed after him concerning his Church, and God bleſſed *Noah*, &c. Bleſſed be the Lord the God of *Sem*. *Gen.* 9. 26. This holy Covenant he alſo renewed and confirmed to *Abraham* and his Seed in *Iſaac*, &c. Bleſſed be the Lord, the God of *Abraham*, *Iſaac* and *Jacob*. But of this hereafter. See *Gen.* 15. 6, &c. and 17. *Jer.* 33. *Iſai.* 54. 9. 2 *Eſd.* 6. 41, &c. *Rev.* 6. v. 1.---4.

All this may alſo ſhew the Poverty of the Church in the Time of *Noah*, &c. agreeable to what is ſpoken concerning the Church in *Smyrna*. *Rev.* 2. v. 8.---11. See the ſecond Seal, and the ſecond Trumpet. *Rev.* 6. 3, &c. and 8. 8, &c. And thus the royal Pſalmiſt, the Lord ſat at the Flood, and the Lord ſhall reign King for ever, &c. This the

Chaldee

Chaldee interpreteth thus, The Lord at the Generation of the Flood ſat on the Seat of Judgment, to take Vengeance on them; he ſat alſo on the Seat of Mercy, and delivered *Noah*, and reigneth over his Sons for ever and ever. *Pſ.* 29. ver. 10. 11. See 2 *Eſd.* 3. 7, &c. *Jer.* 20. and 33. *Iſai.* 60.

Here God ſaid, let there be a Firmament, &c. *Gen.* 1. 6, 8, and he ſet his Bow in the Clouds, &c. So when the Church is come to her Reſt in the higheſt Heaven, or Church Elect, called the Throne of the Lord, we may obſerve there is a Rainbow round about the Throne, &c. to ſhew that God Almighty hath fulfilled his Promiſe, and given Reſt to his People *Iſrael*: and his Kindneſs ſhall not depart from them. See *Iſa.* 54. *Rev.* 4. and 5. and 19. *Ezek.* 1, 26, &c. and 10. and 11. *Dan.* 7. 9. &c. *Iſai.* 6. and 11. and 12. and 35. So Chriſt our King doth go forth conquering and to conquer. *Rev.* 6. 2.

and

and 11. and 15. and 14. and 20. and 21. ver. 1.---8.

The third Heaven, or third Day's Creation.

In the third are the Powers of Hoſts, ordained againſt the Day of Judgment, to take Vengeance on the Spirits of Error and Belial.

What is here ſaid concerning the third Heaven is agreeable to the above Explanation of it, and doth plainly ſhew it's Correſpondence with the Law and Holy Oracles of God, that were given to *Moſes* in the third Thouſand Year for a ſtanding Rule of Faith, and alſo the true Sons of *Abraham*.

This third Heaven or Church may alſo be compared with the Church of *Pergamos*, *Rev.* 2. 12, *&c.* and alſo with the third Day's Creation. *Gen.* 1. ver. 9---13. In this third Heaven are the Armies of *Iſrael* ordained

and

and appointed to take Vengeance on the People that know not God. There is none like God, O *Iſrael*, who rideth upon the Heavens for thy Help, &c. *Deut.* 33. 26, &c. I have even commanded all their Armies, &c. *Iſai.* 45. 12. See *Iſai.* 44. *Ezek.* 20. and 36. and 37. *Jer.* 30. and 31. *Rev.* 18.

The fourth Heaven, or fourth Day's Creation.

In the fourth above theſe are the Saints; for in the higheſt Places dwelleth great Glory, in the Holy of all Holies, above all Holineſs.

In the fourth Heaven are the Saints; that is, the Prophets and Saints that lived in the fourth Thouſand Year in great Glory, under *David*, *Solomon*, &c.

But this I do not take to be the ſtrict Senſe of theſe Words, for in the higheſt Places dwelleth great Glory,

&c. This ſeemeth plainly to point to an higher Heaven, and ſhew us alſo the Excellency and Glory of the *Chriſtian* Church, and is as a Key to the fifth Heaven; for they are there called Angels, and ſaid to ſerve in God's Preſence, &c. in the Holy of all Holies. And this will be better underſtood if we compare it with the Church of *Thyatira*, which is the fourth Church, agreeable to the fourth Heaven: for it is ſaid there, To him that overcometh and keepeth my Words unto the End, to him will I give Power over the Nations, &c. and I will give him the Morning Star, &c. (Chriſt Jeſus.) *Rev.* 2. 28. See *Rev.* 22. 16. *Pſ.* 148. *Gen.* 1. 14, &c. *Pſ.* 136.

The fifth Heaven or fifth Day's Creation.

In the next unto this are the Angels that do ſerve in God's Preſence, and ſeek his Favour in all the Ignorances

rances of the Righteous: they offer to the Lord the ſweet Savour of a reaſonable Service, a Sacrifice without Blood.

In this fifth Heaven (which I call the *Chriſtian* Church in the fifth Thouſand Year,) are the Angels that do ſerve in God's Preſence, &c. that is, the Apoſtles and true Diſciples of Jeſus Chriſt, and Miniſters of his Goſpel; the City of the living God, &c. the Company of innumerable Angels, the Congregation of the Firſtborne which are written in Heaven, &c. a Kingdom which cannot be ſhaken, &c. *Hab.* 12. 22, &c. 2 *Eſd.* 6. They offer to the Lord the ſweet Savour of a reaſonable Service, &c. that is, they adminiſter to the People the holy Inſtitution or Sacrament of Bread and Wine, ordained by Chriſt himſelf for a new Covenant and myſterious Union with him, and Memorial of his Death and Sufferings. This Chriſtian Sacrifice may be ſaid to be a reaſonable

able Service, a Sacrifice without Blood; for in this Sacrament by Faith we eat the Flesh of the Son of God, and drink his Blood, and hereby Christ dwelleth in us and we in him: and by his holy Institution and Sanctification of Faith and Water (that is to say, his two holy Sacraments of Baptism and the Supper of the Lord,) he hath quite abolished all the legal Types and Shadows, and is himself become our Passover, our high Priest and King. For Sacrifices and Offerings, Thou wouldest not accept, &c. *Ps.* 40. 9. And his holy Ministers and true Disciples may be here said to serve in his Presence, &c. and indeed in a more eminent Manner to dwell in the Holy of all Holies above all Holiness: for he hath opened us a Way into the Holy of all Holies through the Veil, that is to say, his Flesh; for the Holiest of all (that is, the Christian Church,) was not open whilst as yet the first Tabernacle was standing. And for this Cause Christ is the Mediator

ator of the New Teſtament or Covenant, and hath obtained eternal Redemption for us. *Heb.* 9. 10, &c. I beſeech you therefore, Brethren, by the Mercies of God, that you give your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service, *Rom.* 12. 1. See *Wiſd.* 6.

And as we are now come up to the fifth Heaven, called the Church of *Sardis*, *Rev.* 3. 1, &c. and the fifth Day's Creation, *Gen.* 1. 20. let us enquire into the State and Condition of it. Alaſs! ſhe is dead, her Works are not perfect before God, her Wiſdom is departed from her. If ſhe do not repent God will come upon her as a Thief to deſtroy her, &c. He that overcometh ſhall be cloathed in white Raiment, &c. This is the pure reformed Church of Chriſt, *England*: this is *Jacob*. *Eſau* have I hated. *Mal.* 1. *Obad.* See *Pſalm* 24. and 48.

But for our better Knowledge of thoſe

thoſe few who have not defiled their Garments, &c. we muſt go up one ſtep higher to the Sixth Heaven: to which we proceed. And this is the laſt Day's Creation, *Gen.* 1. 24, &c. for in ſix Days God created the Heavens and the Earth, &c.

The ſixth Heaven, or laſt Day's Creation.

In the other that is under this are the Angels that bring Anſwers from the Angels in God's Preſence.

We are now come to what is here called the ſixth Heaven, which agreeable to my former Rule I ſhall call the Church of *Philadelphia*, *Rev.* 3. 7, &c. or the pure reformed Chriſtian Church in this ſixth Thouſand Year, called Mount *Sion*, *Pſ.* 48. *Heb.* 12. where it is ſaid, in the other that is under this are the Angels that bring Anſwers from the Angels in God's Preſence; that is, they are the true

Apoſtolick Church of Chriſt, created on the ſixth Day, *Gen.* 1. 24, *&c.* and are ſaid to be under the fifth Heaven, becauſe they are under the ſame Inſtitution.

Theſe are they which overcome, *Rev.* 3. 5. and Dominion is given them, *Gen.* 1. 26. for there is no Order or Degree above this Inſtitution, called a New Teſtament. Theſe are the innumerable Company of Angels. 2 *Eſd.* 6. 3. And whereas they are ſaid to bring Anſwers from the Angels in God's Preſence, it may be underſtood that they do in all Things conform to the moſt pure and primitive Chriſtians, that are ſaid to ſerve in God's Preſence, as above in the fifth Heaven, and more fully decypher and eſtabliſh the Doctrine of the Goſpel and the Faith in Jeſus, through the Grace of God, given unto them. Theſe are they which have not defiled their Garments. There is no Idol in *Jacob. Numb.* 23. For he that

that is Holy and true ſaith, I know thy Works: behold, I have ſet before thee an open Door, and no Man can ſhut it, &c. All which from very good Reaſons I take to be an open Door of Faith and Reformation. See *Rev.* 3. 7, &c.

Note, if our elder Brother *(Rome)* had not died we had not been created; therefore the Power of binding and looſing is here given to the *Philadelphians*. And as this is the laſt Day's Creation, *Gen.* 1. 24. ſo the late reformed Church of Chriſt, called the ſixth Heaven, *&c.* is the choſen Dove, called the Great Church. But we muſt go up one Step higher in Order to ſee her Beauty and Glory; for he hath caſt down the Mighty from their Seats, and hath exalted the Humble and Meek; he hath filled the Hungry with good Things, &c. *Luke*, 1. 52.

The ſeventh Heaven, and Holy Reſt.

In that which is above it are the Thrones and Potentates, wherein is continual Offering up of Hymns unto God. Therefore whenſoever the Lord looketh upon us all of us are moved; yea, and even Heaven and Earth and the Bottomleſs deep are moved at the ſight of his Greatneſs: but the Children of Men, having no Underſtanding, ſhall ſin and provoke the Higheſt unto Wrath. Now therefore underſtand that the Lord will execute Judgment upon the Children of Men; becauſe that Men will ſtill continue in Unbelief and Unrighteouſneſs, even when the Stones ſhall cleave aſunder, the Sun be darkened, the Waters be dried up, the Fire quake, and all Creatures be troubled at the Fainting of the inviſible Spirit, and the Spoiling of Hell in the Paſſion of the higheſt, therefore ſhall they be condem-

demned to Puniſhment.

The higheſt then hath heard thy Prayer, to ſeparate thee from Unrighteouſneſs, and to make thee his Son and Servant, and a Miniſter in his Preſence, a Lanthorn of Knowledge to lighten *Jacob* thoroughly, and to be as a Day Sun among the Children of *Iſrael*: and unto thee and thy Seed ſhall the Power of Bleſſing be given, till God viſit all Nations in the Bowels of the Mercy of his Son for ever. Nevertheleſs thy Sons ſhall lay their Hands upon him to crucify him; and for this Cauſe are Wiſdom and Underſtanding given unto thee, to give thy Children Knowledge of him; becauſe that if they believe in him they ſhall be bleſſed, but if they do not believe in him they ſhall periſh in his Sight.

And the Angel opened me the Gates of Heaven, and I ſaw the holy Temple, and the Higheſt ſitting on the Throne of Glory. And he ſaid unto me, *Levi*, I have given thee

the Bleſſings of the Prieſthood till I come myſelf to dwell in the midſt of *Iſrael*.

We are now come up to the ſeventh Heaven or Church Elect, the laſt and higheſt Heaven, which I here call the Church of *Laodicea*, *Rev.* 3. 14, *&c.* with which let this Heaven be compared. Theſe are they which come out of great Tribulation, *&c.* *Rev.* 7. 14. and 14. and 19. and 21. 4.

And as it is ſaid, in that which is above it are the Thrones and Potentates, *&c.* it is here to be underſtood that this is the higheſt Heaven in reſpect to Time and Knowledge, as well as Glory and Dominion. See *Gen.* 1. 26, *&c.* It is the fourth and laſt Generation of the Church of God, called the Church Triumphant, and the Great Church, *Pſ.* 22. 26. for all Nations ſhall flow unto her, &c. *Iſai.* 2. and 3. and 35. and 60. This is the Elect Church, they that overcome,

come. *Rev.* 3. 12. Theſe are they that remain. 2 *Eſd.* 13. 16. Theſe are they that endure unto the End. *Mal.* 24. 13. *Dan.* 7. 13. the golden Candleſtick, with ſeven Lamps burning in her Sockets, &c. *Zach.* 4. 2, &c. The reformed Church of Chriſt in her Glory, *Rev.* 11. 15. &c. called the *New Jeruſalem*, *Rev.* 21. wherein is continual offering up of Hymns unto God; that is, a general and univerſal Agreement among Men in Faith and Diſcipline, and an holy Zeal to ſerve and pleaſe God in that pure Language or Form of Divine Worſhip, created and eſtabliſhed the ſixth Day, called the ſixth Heaven, as above. For on the ſeventh Day God reſted, &c. and God bleſſed the ſeventh Day, (our natural Day,) and ſanctified it, for a perpetual Sign and Covenant of all his Glory and Grace. See *Gen.* 2. 1, &c. *Exo.* 31. 13, &c. 2 *Eſd.* 6. v. 53.--55. *Mic.* 4. *Mal.* 4. *Zeph.* 3. 9. For there was Silence in Heaven a-

bout the Space of half an Hour. *Rev.* 8. 1.

And as it followeth, therefore whenſoever the Lord looketh upon us all of us are moved, &c. for the Lord will execute Judgment on the Children of Men, becauſe they have no Underſtanding, &c. See *Dan.* 7. *Rev.* 20. 11, &c. and 18. and 19. and 16. 17, &c. The Higheſt then hath heard thy Prayer, &c. See *Iſai.* 13. 13.

To conclude, And the Angel opened me the Gates of Heaven, and I ſaw the holy Temple, &c. This holy Temple and Throne of Glory St. *John* alſo beheld. *Rev.* 4. and 21. v. 1,---8. Thus all the Building, coupled together groweth into an holy Temple in the Lord. *Epheſ.* 2. 21. Surely this is *Jacob*'s Ladder. *Gen.* 28. 12. Glory be to God in the higheſt Heaven, &c. *Luke*, 2. 14. Surely all Men living are Vanity. *Pſ.* 39.

The

The ſecond Viſion of Levi *concerning the ſeven Men in white Raiment, the Robe of Prieſthood,* &c. *and the three Signs of the glorious Lord that is to come.*

THEN came we to *Bethel*; and when I had ſacrificed three-ſcore and ten Days together, I ſaw the Thing again as I had ſeen it before. And I ſaw ſeven Men in white Raiment ſaying unto me, Up: put on the Robe of Prieſthood, the Crown of Righteouſneſs, the Reaſonal of Underſtanding, the Robe of Truth, the Breaſtplate of Faith, the Mitre of Holineſs, and the Ephod of Prophecy. And ſo every one of them bringing ſomething with him did put them upon me, ſaying, Be thou henceforth the Lord's Prieſt, thou and thy Seed for evermore. The firſt of them anointed me with Oil, and gave me the Scepter of Judgment: the ſecond waſhed me with clean Water,

Water, and fed me with Bread and Wine, that is to ſay, with the moſt Holy of Holies, and cloathed me with a glorious Robe down to the Ground: the third did put upon me a ſilken Garment like to an Ephod: the fourth girded me with a Girdle like to Purple: the fifth gave me an Olive Bough, very full of Fatneſs: the ſixth did ſet the Mitre of Prieſthood upon my Head: the ſeventh filled my Hands with Incenſe, to the Intent that I ſhould execute the Office of a Prieſt unto the Lord.

And he ſaid unto me, *Levi*, unto three principal Things is thy Seed appointed of God; namely, to be a Sign of the glorious Lord that is to come; and he that believeth ſhall be the firſt, the great Lot ſhall not fall upon him: the ſecond ſhall be in Prieſthood; and the third ſhall have a new Name; becauſe a King ſhall riſe up in *Judah*, and renew my Prieſthood according to the Figure of the Gentiles among all Nations. But the coming of him

is unutterable, as who ſhall be the Prophet of the Higheſt, born of our Father *Abraham*. All the pleaſant Things of *Iſrael* ſhall be given unto thee, and to thy Seed; and you ſhall eat all that is fair to ſee to. And thy Seed ſhall diſtribute the Lord's Table; and of them ſhall be high Prieſts, Judges and Scribes; for in their Mouths ſhall the holy Things be kept.

When I awoke I perceived that this Viſion was like the other; and I laid it up in my Heart, and ſhewed it not unto any Man living upon the Earth. Two Days after I and *Judah* went to our Grandfather *Iſaac*; and he bleſſed me according to the Viſions that I had ſeen, &c. And when we came to *Bethel*, my Father *Jacob* ſaw in a Viſion concerning me that I ſhould be their Prieſt before the Lord. And he aroſe in the Morning, and tithed all Things to the Lord by me.

I muſt firſt obſerve to my Reader that this ſecond Viſion doth relate to the ſame Things as the former, *viz.* the ſeven Heavens or Churches in every grand Period from the Creation. Therefore theſe ſeven Men in white Raiment (who ſucceeded each other in their ſeveral Offices, and brought different Veſtments for the Dignity of the Church and the Honour of the Prieſthood for evermore,) are as a Key to the former Viſion, and do plainly allude to the different State of the Church in all Ages; and the three principal Signs of the glorious Lord that is to come are a further Proof and Confirmation of this Rule, and of what I have ſaid concerning the ſeven Heavens, as above, as I ſhall endeavour to make appear.

Theſe ſeven Men in white Raiment muſt repreſent the great Paſtors or governing Powers of the Church of God in every thouſand Year or grand Period of the Church, called the Angels

gels of the Church of *Epheſus* and of *Smyrna*, &c. For theſe holy Veſtments are ſix in Number, agreeable to the ſix Days Creation, and are given unto *Levi* as a Sign of future Glory to the Church, and a Continuation of the Prieſthood for evermore; even as *Moſes* was commanded to make ſix holy Garments, and to put them upon *Aaron* and his Sons to conſecrate them for the Prieſt's Office, ſaying, Theſe holy Garments ſhall be his Sons after him, to be anointed therein, and to be conſecrated therein, &c. Seven Days ſhalt thou conſecrate them. *Exod.* 28. and 29. and 40. See *Lev.* 8. and 16. Note *Aaron*'s Sons muſt put them on ſeven Days before they can miniſter in the holy Place: to ſhew that theſe holy Veſtments are not properly his own, but a Sign of Conſecration and due Election of the Prieſthood for evermore, agreeable to the ſeven Churches, and for a Sign of God's holy Reſt in his Church Elect. See

Rev.

Rev. 2. and 3. and 4. The laſt and higheſt Pitch of Glory and Dominion is the Mitre, with the holy Crown made faſt to it, and the Ephod of Prophecy. This royal Ornament is the Church's Crown and Glory, the Enſign of Royal Majeſty and Prieſtly Authority: ſo it ſhall be upon *Aaron*'s Forehead, that *Aaron* may bear the Iniquity of the Offerings which the Children of *Iſrael* ſhall offer in all their holy Offerings, and it ſhall be always upon his Forehead to make them acceptable before the Lord, &c. *Exod.* 28. v. 36. 38. So *Levi* muſt repreſent *Aaron*, and *Aaron* Chriſt. See *Heb.* 7. and 8. and 10. But in Order to find out the Elect Church of God, to which the holy Mitre and ſupreme Authority do juſtly belong, we muſt hearken unto *Levi* once more.

The

The ſeven Men in white Raiment, or Pillars of the Church, called the Houſe of Wiſdom, &c. Prov. 9. 1, &c.

The firſt of them anointed me with holy Oil, and gave me the Scepter of Judgment.

This is the firſt of the ſeven Men in white Raiment, as above, who brought ſomething with him for the Conſecration of *Levi*, and the Church in him. And here he alſo cometh to anoint him in his Stead, and to give up his Power into his Hand, his Crown and Scepter, *Rev.* 6. 2. *Pſ.* 21. 4. hereby plainly to ſhew that *Levi* doth repreſent the univerſal Church of God, the whole Body of Divinity and true Order of Prieſthood for evermore: and that theſe ſeven Men are the ſeven Pillars of it, called Angels, *Rev.* 2. 1, &c. and 3. 1, &c. and 4. 15. for Wiſdom hath built

built her Houſe, and hewn out her ſeven Pillars, &c. *Prov.* 9. 1, *&c.* All this will be found agreeable to our Syſtem of the ſeven Heavens, as above: ſo this Viſion is like the former, and a Confirmation of it.

Having thus far endeavoured to lay a Foundation for our better Knowledge and Underſtanding of this divine Myſtery, we have little elſe to do but to compare it with the Heavens, and to go directly forwards up Time's Ladder until we arrive at the Gates of the *New Jeruſalem. Rev.* 19. 21.

But to proceed: and I ſhall be as brief as poſſible, yet I would be underſtood. The firſt of them anointed me with holy Oil, *&c.* This firſt Man in white Raiment, or Pillar of the Church, muſt repreſent *Seth* the Son of *Adam*, and under him *Enos*, &c. who here came to conſecrate and anoint *Levi*, and in him the Church of the Faithful in the firſt thouſand Year, called the firſt Heaven. And

theſe

theſe are called the Sons of God, &c. and the Children of the Light and of the Day, &c. for God ſaid, let there be Light, &c. *Gen.* 1. 3, &c. they inſtituted the ſeveral Orders and Offices of the Church, and eſtabliſhed the Faith in God and Chriſt. But alaſs! too ſoon her Wiſdom departed from her, and ſhe left her firſt Love. *Rev.* 2. 4. The Earth was without Form, &c. *Gen.* 1. 1. and periſhed by a Flood of Waters, all but one Man and his Family, *Gen.* 6. 1, &c. for *Noah* found Grace, and was preſerved through Wiſdom by a little Wood, or Ark. *Wiſd.* 10. 4, &c. Thus the Church may be ſaid to put on the Crown of Righteouſneſs, and to be elected and ſanctified, &c. and indeed to go forth conquering and to conquer, under Chriſt her King, *Rev.* 6. 2. with the Scepter of Judgment in her Hand; for the Seed of the Woman ſhall break the Serpent's Head. *Gen.* 3. 15.

The Second waſhed me with clean Water, and fed me with Bread and Wine, &c.

This is the ſecond Man in white Raiment, the juſt *Noah*, called the Angel of the Church of *Smyrna*, *Rev.* 2. v. 8.---11. another Pillar of the Church, (with whom concerning his Church God made an everlaſting Covenant, *Gen.* 15. 17. and 17. *Iſai.* 54. 9. and 60,) and under him *Sem* the Great, called *Melchizedek*. *Heb.* 7. and 8. *Pſ.* 110. Here *Levi* put on the Reaſonal of Underſtanding, and was waſhed with clean Water, and fed with Faith and Knowledge, called here Bread and Wine, and cloathed with a glorious Robe down to the Ground, *viz.* the Covenant of the Rainbow, *Gen.* 9. 16. to which the Figure that now ſaveth us, even Baptiſm agrees, *&c.* 1 *Pet.* 3. 21. So we Chriſtians are under the old as well as the new Covenant, and

the Children of *Promiſe*, according to the Order of *Melchizedek*, whom ſome learned Authors call *Sem* the Great. Bleſſed be the Lord, the God of *Sem*, the God of *Abraham*, &c.

The Third did put upon me a ſilken Garment like unto an Ephod.

This is the third Pillar of the Church, the faithful *Abraham*,, (with whom God made an everlaſting Covenant, as I have ſaid above, concerning his Seed, and bleſſed him,) and under him *Iſaac* and *Jacob* and *Moſes*, called the Angel of the Church of *Pergamos*. *Rev.* 2. 12. This is that *Moſes* who by God's Command brought *Iſrael* out of *Egypt*, and gave them Laws, &c. written by the Finger of God. He alſo by God's expreſs Command made them a Sanctuary, &c. (a Pattern of God's holy Tabernacle which he hath prepared from the Beginning, *Wiſd.* 9. 8.) ſaying, See thou make all Things ac-

cording to the Pattern, &c. *Exod.* 25. 1, &c. For the Decoration of this holy Tabernacle (beſides other Things of like Signification,) he made Garments of blue Silk, &c. and put them upon *Aaron* and his Sons, to conſecrate them, &c. *Exod.* 28. and 29. Thus the *Moſaick* Tabernacle in the third thouſand Year, called the third Heaven, was cloathed with ſalutary Laws and holy Covenants, and prophetick Types of the *Meſſiah*. Here *Levi* was cloathed with the Robe of Truth, as above, and a ſilken Garment like unto an Ephod. See *Epheſ.* 6. 14. For God's Word is Truth, and his Laws are like unto Fire, and are ordained againſt the Day of Judgment to take Vengeance on the Wicked, as above in the third Heaven. And here God ſaid, let the Dry-land appear, &c. Gen. 1. v. 9.--13. See *Pſ.* 136. 6, &c. *Exod.* 6. v. 42. 43. And the Waters under Heaven (the Unbelievers,) he called Seas.

The

The Fourth girded me with a Girdle like to Purple.

This is the fourth Pillar of the Church. This muſt be *David*, the Lord's anointed; and under him *Solomon*, &c. who built a Temple for the Lord God of *Iſrael* beautiful and glorious, a Pattern of God's holy Tabernacle, *&c. Wiſd.* 9. 8. This Pillar may be called the Angel of the Church of *Thyatira. Rev.* 2. 18. In this Adminiſtration, and under this Prieſthood more particularly, God Almighty ſent his holy Prophets to animate and direct his Church. He made great Lights, for his Mercy endureth for ever. *Gen.* 1. v. 14.---19. *Pſ.* 136. 7. So that in this fourth thouſand Year to the coming of Chriſt, *Levi*, or the Church under *David*, &c. may be ſaid to be girded with regal Power, and to be cloathed in purple Raiment; as alſo to put on the Breaſtplate of Faith, as above, for

the *Meſſiah* is daily expected, (See *John*, 4. 25.) and God hath ſworn by his Holineſs that he will not fail *David*, &c. See *Pſ.* 48. and 78. *Zach.* 6. 12. He that overcometh, &c. to him will I give Power over the Nations, *&c.* and I will give him the Morning Star. *Rev.* 2. 28. See the fourth Heaven. Here the Seed fell in ſtony Ground and periſhed. *Mat.* 13. 5. Here the *Jews* are cut off becauſe of Unbelief.

The Fifth gave me an Olive Bough very full of Fatneſs.

This is the fifth Pillar of the Church, called the Houſe of Wiſdom, the Pillar and Ground of Truth. *Prov.* 9. 1, *&c.* *Heb.* 5. This divine Pillar muſt be Chriſt Jeſus, our great High Prieſt and King, (and under him his holy Apoſtles and true Diſciples,) who came in the fifth thouſand Year to open us a Way into the Holy of all Holies, to break down the

Partition Wall: for his Houſe ſhall be called an Houſe of Prayer for all Nations, *Mark*, 11. 13. *Iſai.* 56. 7. and this is called the Church of the Gentiles. In this holy Sanctuary are lodged the Ark of the Covenant and Mercy Seat, the Pot of Manna and *Aaron*'s Rod, a Sign of God's holy Reſt. *Gen.* 2. Here God created great Whales, *&c. Gen.* 1. 20. 2 *Eſd.* 6. 47. But of theſe more particularly in another Place.

Here our bleſſed Lord, the Morning Star, came to inſtitute his two holy Sacraments of Faith and Water, that is to ſay, Baptiſm and the Supper of the Lord, a reaſonable Service, a Sacrifice without Blood, *Rom.* 12. 1. as I have noted in the fifth Heaven, as above. And this is called the Church of *Sardis*. *Rev.* 3. 1. She hath a Name that ſhe liveth but is dead, *&c.* Alaſs, Alaſs, that great City *Babylon*, &c. *Rev.* 18. and 19. See *Pſ.* 136. 10. For that which

beareth Thorns and Briers is rejected, &c. *Heb.* 6. 8.

This Goſpel Covenant is called an Olive Bough very full of Fatneſs, a New Teſtament, and everlaſting Covenant, &c. of which the Rainbow is a Sign. And thus St. *Paul*, Boaſt not thyſelf againſt the Branches that were broken off, for thou beareſt not the Root but the Root thee. *Rom.* 11. 1, &c. See alſo *Zach.* 4. *Rom.* 11. 4.

Here the Seed falleth among Thorns, and is choaked. *Mat.* 13. 7, &c. Here the papal Church is cut off and deſtroyed for ever. See *Wiſd.* 6. 1, &c.

The ſixth ſet the Mitre of Prieſthood upon my Head.

This is the ſixth Pillar of the Church; it is a ſtanding Pillar, and ſhall go no more out, &c. *Rev.* 3. 12. and the laſt Day's Creation, *Gen.* 1. 26, 2 *Eſd.* 6. 53. In this ſixth Heaven

Heaven *Levi* cometh to his higheſt Honour, as I have ſaid above in the ſixth Heaven; for he is here cloathed in all his Robes of State, the Mitre of Prieſthood is ſet upon his Head, and with it the holy Crown, with this Inſcription, HOLINESS TO THE LORD. *Exod.* 28. 36. For he that keepeth Holineſs holily ſhall be holy, &c. *Wiſd.* 6. 10, &c. See *Dan.* 7. 13, &c. This holy Crown is made faſt to the Mitre, to ſhew that it doth ſtrictly belong to it; ſo he that winneth the Mitre of Prieſthood, winneth the Crown and Kingdom of Chriſt, and it ſhall be upon *Aaron*'s Forehead, &c. *Exod.* 28. 36.

Here *Levi* alſo putteth on the Ephod of Prophecy, (the outermoſt Garment with two precious Stones, *&c. Exod.* 28. ver. 9.---12.) and is inſtructed in that ſacred Knowledge, the laſt and higheſt Honour given to mortal Man; and now he is the Lord's Prieſt for evermore, none ſhall ſucceed him. And to this holy Garment is made

faſt

faſt and ſure the Breaſtplate of Judgment with her twelve precious Stones, and that divine Myſtery the Urim and Thummim is put into it, to ſignify that in this holy Sanctuary dwelleth the Light of Knowledge and the Perfection of Truth and Holineſs for evermore; and that the poor blind *Jews* ſhall inherit this Glory, for the Breaſtplate muſt not be looſed from the Ephod, &c. See *Exod.* 28. 28, &c. and 19. 6.

This is the Church of *Philadelphia*, *Rev.* 3. 7, &c. and theſe ſix holy Veſtments are agreeable in Number to thoſe wherewith *Aaron* was cloathed to miniſter before the Lord. *Exod.* 29. ver. 5. 6. *Lev.* 8. ver. 7. 8. But *Iſrael* muſt endure many Things before he enter into his Glory. See *Lam.* 4. *Joel* 2. and 3. *Mat.* 24. Thus *Levi* is cloathed, agreeable to our Syſtem, in the ſixth Thouſand Year or ſixth Heaven fit to appear before the Majeſty of God for evermore; and he giveth him Dominion

over

over all Nations, *Pſ.* 8. for on the ſixth Day God ſaid, Let us make Man in our Image, &c. *Gen.* 1. 26. Behold I come quickly; hold that faſt that thou haſt that no Man take thy Crown. *Rev.* 3. 11. So by this Rule and holy Syſtem of the Heavens, &c. we plainly underſtand that it muſt be the reformed Church of Chriſt, called the ſixth Heaven, that will win the Prize, and ſhe ſhall not be blotted out of the Book of Life. *Rev.* 3. 6. Here the Seed falleth in good Ground, and bringeth forth an Hundred-fold.

The ſeventh filled my Hands with Incenſe, &c.

This is the ſeventh and laſt Pillar of the Church called the Church of *Laodicea*, or the ſeventh Heaven, the reformed Church of Chriſt in her Glory. Theſe are they which come out of great Tribulation. *Mat.* 24. 13, &c. *Rev.* 14. 1, &c. and 7. 14. They ſhall hunger no more nor thirſt

any

any more, &c. See *Iſai.* 11. and 35. and 60. They ſhall eat of the hidden Manna, which is laid up for the Juſt in the Sabbath of Sabbaths, the elect Church. This Bread is incorruptible. See *Rev.* 7. ver. 14.---16. *Exod.* 16. 29. Thou wilt perform thy Truth unto *Jacob*, and thy Mercy unto *Abraham*, as thou haſt promiſed unto our Fathers in old Time. *Mic.* 7. 20. Thou haſt delivered me from the cruel Man. *Pſ.* 18. 48. Then ſhall *Jeruſalem* be holy, and no Stranger ſhall go through her any more. *Joel* 3. 17. *Nahum*, 1. 15.

In this higheſt Heaven, or Church elect, *Levi*'s Hands are filled with Incenſe, pure Incenſe, compoſed of all the ſweet Spices, the Prayers of Saints, *Rev.* 5. 8. to miniſter before the Lord for evermore: none ſhall ſucceed him. And this is called the Kingdom of Heaven, &c. *Mat.* 24. 33. and the great Church, *Pſ.* 22. 25. and 40. of which our weekly Sabbath is a Sign and Covenant, &c. *Exod.* 31. 13. I

counſel thee to buy of me Gold tried in the Fire, &c. *Rev.* 3. 18. *Iſai.* 54. 9. *Hab.* 3. *Iſai.* 40. 21. *Pſ.* 104. And there was ſilence in Heaven, &c. *Rev.* 8. 1. and 19. that is, Reſt and Joy. *Iſa.* 35. and 60. Thus the Heavens and the Earth are finiſhed, and all the Hoſt of them, &c. *Gen.* 21. 1. The Kingdoms of this World are become the Kingdoms of our Lord, &c. *Rev.* 11. 15, &c.

But we are now at the Top of *Jacob*'s Ladder, called the Gate of Heaven. *Gen.* 28. 12. So we muſt deſcend once more in Order to enquire into three principal Signs of the glorious Lord that is to come; which will give us a further Light and Teſtimony of what I have ſaid concerning the ſeven Churches, &c. and be an infallible Proof that this new-born Syſtem is juſt and of divine Authority. See *Rev.* 18. and 19. and 4. and 5. and 14. and 8. and 11. 15, &c.

The

The three principal Things, or Signs of the glorious Lord that is to come, as contained in the ſecond Viſion of Levi.

And he ſaid unto me, *Levi*, unto three principal Things is thy Seed appointed of God, &c. and he that believeth ſhall be the firſt: the great Lot ſhall not fall upon him.

Theſe three principal Things are the three great Diviſions of Time, or the Church of God, to be a Sign, &c. And whereas they are called the Seed of *Levi*, it may be underſtood that they are the ſpiritual Sons of *Levi*, or the Faithful, in every grand Period, as above: for it is added, he that believeth ſhall be the firſt, &c. that is, the true Believers under *Adam*, *Noah*, *Sem*, &c. ſhall conſtitute the firſt grand Diviſion or Generation of the Church. Therefore this is agreeable to

to what I have ſaid above concerning the State of the Church in the firſt two thouſand Years till the Time of *Abraham*; and theſe are called the Ancient People. So this is the firſt Sign, or Covenant of Peace in Chriſt.

And as it is ſaid, The great Lot ſhall not fall upon him; that is, the Curſe or Flood of Waters: for the Church and Faithful were preſerved from that Calamity by the Ark of God, and his holy Covenant made with *Noah* and his Seed. *Gen.* 9. 9. *Iſai.* 54. 9. *Wiſd.* 10.

And as we are beginning the World again, ſo in this grand Period the Church is inveſted with the Crown of Righteouſneſs, and the Reaſonal of Underſtanding; ſhe is anointed with holy Oil, and waſhed with clear Water; ſhe is fed with Bread and Wine, and cloathed with a glorious Robe down to the Ground: agreeable to what I have ſaid above concerning the

the firſt and ſecond Heaven, &c. See *2 Eſd.* 2.

The Second ſhall be in Prieſthood.

This is another grand Period or Diviſion of the Church; it being the *Moſaick* Tabernacle, or Miniſtration of the Law, to be a Sign of the glorious Lord that is to come. This is to be in Prieſthood, and conſiſt of Types and Shadows of the promiſed *Meſſiah*. This we may call the Tabernacle of the Congregation without the Veil, and the Covenant of Circumciſion given to *Abraham* and his Seed through the Law, *&c.* See *Rom.* 4. *Heb.* 9. and 11. *Gal.* 3. and 4. We ſhall therefore conclude, that the Law was our Schoolmaſter to bring us to Chriſt, and a Sign of the glorious Lord that is to come: for all the Prophets and the Law propheſied until *John*. *Mat.* 11. 13.

Here *Levi* put on the Robe of Truth, and the Breaſtplate of Faith; he

he was cloathed with a ſilken Garment, and girded with a Girdle of Purple Colour, as above.

And the Third ſhall have a new Name; becauſe a King ſhall riſe up in Judah, *&c.*

We come now to the third principal Thing, or Sign of the glorious Lord that is to come: and this ſhall have a new Name, *&c.* that is, a new Inſtitution and Covenant; for it ſhall be called the New Teſtament, or the Chriſtian Sacrifice, a reaſonable Service, *&c.* as I have ſaid above. This Chriſtian Tabernacle is alſo called the Holy of all Holies, an everlaſting Prieſthood, *&c.* becauſe a King ſhall riſe up in *Judah*, &c. that is, becauſe Chriſt Jeſus, our High Prieſt and King, the great Prophet promiſed by *Moſes*, ſhall be born of the Seed of *David* and Tribe of *Judah*, who ſhall be a Prieſt for ever after the Order of *Melchizedek*, and not after the

Order of *Aaron*, &c. *Heb.* 7. and 8. And there ſhall none ſucceed him, as *Levi* here declareth in his Teſtament.

This new Name may alſo ſignify a new Birth or Regeneration, agreeable to what our Lord Jeſus taught *Nichodemus*, (and in him the *Jewiſh* Nation,) ſaying, you muſt be born again: for except a Man be born of Water and of the Spirit (that is, Faith and Baptiſm,) he cannot enter into the Kingdom of God, that is, Chriſt's Elect Church and Kingdom. In his Prieſthood all Sin ſhall come to an End, &c. *Babylon* ſhall fall, *Rev.* 18. and 19. and he ſhall open the Gates of *Paradiſe*, and ſtay the threatning Sword againſt *Adam*, and feed the Lambs with the Fruit of Life, and the Spirit of Holineſs ſhall be in them, He ſhall bind up *Belial*, &c. as *Levi* declareth in his laſt Teſtament. See *Rev.* 21. v. 1.—7. Again, the Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father

in

in Spirit and in Truth, &c. *John*, 4. 14. and 6. v. 1. 63. And as *Moſes* lifted up the Serpent in the Wilderneſs, (for a Sign,) ſo ſhall the Son of Man be lifted up; that whoſoever believeth in him may live, &c. *John*, 3. 5. He that overcometh ſhall eat of the hidden Manna, and I will give him a white Stone, and in the Stone a new Name written, &c. *Rev.* 2. 17. and 3. v. 7.---12. Thus far as to a new Name, or new Inſtitution and Prieſthood, becauſe a King ſhall riſe up in *Judah*, &c.

And as we proceed, His Prieſthood ſhall be according to the Figure of the Gentiles, &c. that is, according to the Splendour, Well-liking and Acceptance of the Gentiles; for the Gentiles ſhall come to thy Light, and all Kings to the Brightneſs of thy riſing, &c. *Iſai.* 60. and 35. *Zach.* 2. 12. Hence the Chriſtian Church is called by a new Name, the Church of the Gentiles, the Planting of the Lord. *Iſai.* 61. But the Coming of

him is unutterable; for he ſhall be the Prophet of the Higheſt, born of our Father *Abraham*, &c. that is, he ſhall be the great Prophet promiſed by *Moſes*, Chriſt the Lord, whom faithful *Abraham*, *Iſaac* and *Jacob* ſo ſtrongly hoped for; and he ſhall be uſhered into the World by many amazing Circumſtances too tedious to mention. See *Zach.* 6. 12. *Luke*, 3.

And now the Angel comforteth *Levi* by telling him that his Seed (that is, the holy Miniſters of God, and the Seed of the Faithful,) ſhould partake of all Things rich and pleaſant under this Adminiſtration, even the higheſt Honour and Preferment, to diſtribute the Lord's Table, or ſerve in God's Preſence, as above in the fifth Heaven; and of them ſhall be High Prieſts, Judges and Scribes, for in their Mouths ſhall the holy Things be kept, in the reformed Church of Chriſt.

Then *Levi*, waking out of his Sleep, declared that this Viſion was like

like the former concerning the ſeven Heavens; that is, agreeable to it in all Things, as I have endeavoured to make appear. And he laid it up in his Heart, &c. that is, he did not ſhew the true Interpretation of it to any Man, nor even to his Children in his laſt Teſtament, as being not a proper Time for this great Myſtery to be made manifeſt. For had he not underſtood the Meaning of this and the former Viſion, how could he have known that they repreſented one and the ſame Thing? See *Jer.* 30. and 33. 14, &c.

And as it followeth, *Levi* declareth that two Days after he and *Judah* went to his Grandfather *Iſaac*, and he bleſſed him according to all the Sayings of the Viſions he had ſeen, &c. which is a further Proof of *Levi*'s Knowledge in theſe divine Myſteries and of *Iſaac*'s prophetick Spirit.

All this is an undoubted Truth and an infallible Teſtimony that Chriſt is come; and under this Sign *Levi* put-

teth on the Mitre of Holineſs, and the Ephod of Prophecy; an Olive Bough is put into his Hand, and a Royal Crown is ſet upon his Head, with this Inſcription, HOLINESS TO THE LORD; and theſe are the Enſigns of Peace and Victory. Holy, Holy, Holy, &c. *Iſ.* 6. 3. *Ezek.* 1. and 10. agreeable to the three Diviſions of Time.

70.

JOSEPH's DREAM,

As recorded in his laſt Teſtament.

THERE were twelve Harts feeding, and nine were ſcattered abroad in the Earth. Alſo I ſaw how that of *Judah* was a Virgin born, having a white ſilken Robe; and of her came forth an immaculate Lamb. And on the left Hand of the ſaid Lamb was as it were a Lion; and all Beaſts made againſt him. And the Lamb overcame them, and trod them under his Feet; and in him joyed the Angels, Men, and all the Earth.

And he addeth, Theſe Things ſhall come to paſs in their Time, that is to ſay, in the latter Days.

Theſe twelve Harts we will ſuppoſe to be the twelve Tribes of *Iſrael*, and that nine of them were ſcattered by *Salmanaſar*, &c. 2 *Kings*, 17. 1, &c.

Alſo he ſaw how that of *Judah* was a Virgin born, &c. This muſt be *Mary*, the Virgin Mother of Jeſus Chriſt, eſpouſed to *Joſeph*; both of the Family of *David*, and Tribe of *Judah*. She had on a white ſilken Robe; to ſhew her Virgin Purity; and that what ſhe conceived in her Womb was by the Power of the Holy Ghoſt; for of her came forth an immaculate Lamb. *Luke*, 1. *Rev.* 5.

And on the left Hand of the ſaid Lamb was as it were a Lion, &c. This Lion muſt repreſent the pure reformed Chriſtian Church in this ſixth thou-

thouſand Year, called *Iſrael*, *Numb.* 23. 21. for he was on the left Hand of the ſaid Lamb. And all Beaſts made againſt him: that is, the Papal Church and the whole Power of Antichriſt will make Head againſt the pure Faith and Church of Chriſt. See *Rev.* 11. 7, *&c.* But the Lamb, Chriſt in his Church Elect, See *Pſ.* 83.) will vindicate his Truth, and by the Power of his right Hand overcome them and tread them under his Feet: for his Arrows are very ſharp, and his right Hand ſhall teach him terrible Things. See *Pſ.* 45. and 21. and 10. *Gen.* 49. 8. And in him joyed the Angels, Men and all the Earth: that is, now all Nations ſhall praiſe him, and bring Preſents and come into his Courts. See *Iſai.* 60. 2 *Eſd.* 12. and 13. *Pſ.* 48. and 110. Bleſſed is he that cometh in the Name of the Lord, *&c.* Let thy Hand be upon the Man of thy right Hand, *&c.* that

is,

is, Chriſtian Rome. *Pſ.* 80. 17. And as it followeth, Theſe Things are to come to paſs into the latter Days; that is, the Days of Chriſt, for God is known in *Judah*, His Name is great in *Iſrael*, &c. *Pſ.* 76. See *Deut.* 33. 28, *&c.*

THE

THE

VISION of *Zachariah*,

CHAP. 4.

Ver. 1, &c. HERE the Angel of God, waking *Zachariah* out of his Sleep, ſaid unto him, What ſeeſt thou? And he replied, A Candleſtick all of Gold, with a Bowl upon the Top of it, and ſeven Lamps thereon, and ſeven Pipes to the Lamps; and two Olive Trees by it, one on the right Side of the Bowl, and the other upon the left Side thereof. And he ſpake to the Angel, ſaying, What are theſe, my Lord? And the Angel anſwered him, ſaying, This is the Word of the Lord unto *Zerubbabel*, ſaying, Not by Might nor by Power, but by my Spirit, ſaith the Lord of Hoſts. Who art thou, O great Mountain? before *Zerubbabel*

rubbabel thou ſhalt become a Plain: and he ſhall bring forth the head Stone thereof with Shoutings, Grace, Grace unto it! See *Hag.* 2. 8.

Ver. 8, &c. Moreover the Word of the Lord came unto *Zachariah*, ſaying, the Hands of *Zerubbabel* have laid the Foundation of this Houſe, his Hands ſhall alſo finiſh it: and thou ſhalt know that the Lord of Hoſts hath ſent me unto you. For who hath deſpiſed the Day of ſmall Things? they ſhall rejoice and ſhall ſee the Stone of Tin in the Hand of *Zerubbabel*: theſe ſeven (Lamps) are the Eyes of the Lord which go through the whole World.

Ver. 11, &c. Then *Zachariah* ſaid unto the Angel, What are theſe two Olive Trees upon the right Side of the Candleſtick, and upon the left Side thereof? and what be thoſe two Olive Branches, which by the Hand of the two golden Pipes empty themſelves into the golden Bowl? And the Angel ſaid unto him, Theſe are the two

anointed Ones that ſtand by the Lord of the whole Earth.

This golden Candleſtick, as above deſcribed, and the Lamps, &c. are the ſeven Churches which St. *John* ſaw. *Rev.* 1. and 2. and 3. This pure Candleſtick *Moſes* made in *Horeb*, *Exod.* 25. 31, &c. of which I ſhall ſpeak hereafter. And the two Olive Trees, &c. are the two Witneſſes and the two Candleſticks ſtanding before the God of the Earth. *Rev.* 11. v. 3---5 *Ezek.* 28.

A brief View

Of the Tabernacle and Holy Utenſils, &c. built by Moſes, *at the Command of God, in* Horeb, *for all* Iſrael; *ſaying, See thou make all Things according to the Pattern.*

Exod. 25. ver. 8, &c.

Ver. 8. &c. THUS ſaith the Lord to *Moſes* and all *Iſrael*, let them make me a Tabernacle, that I may dwell among them, according to all that I ſhall ſhew thee, &c. And thou ſhalt make an Ark of Shittim Wood, &c. and thou ſhalt overlay it with pure Gold within and without: and thou ſhalt make upon it a Crown of Gold round about, &c. And thou ſhalt put into the Ark the Teſtimony which I ſhall give thee. And thou ſhalt make a Covering Mercy Seat of pure Gold, equal

equal in Length and Breadth to the Ark. And thou ſhalt make two Cherubims of Gold, of beaten Work ſhalt thou make them, at the two Ends of the Mercy Seat, &c. even of the Mercy Seat ſhall ye make the Cherubims, on the two Ends thereof. And the Cherubims ſhall ſtretch forth their Wings on high, covering the Mercy Seat with their Wings: and their Faces ſhall look one to another, toward the Mercy Seat ſhall the Faces of the Cherubims be. And thou ſhalt put the Mercy Seat above upon the Ark, &c. And there I will meet with thee, and I will commune with thee from between the two Cherubims, which are upon the Ark of the Teſtimony, of all Things which I will give thee in Commandment unto the Children of *Iſrael*.

Ver. 23, &c. And thou ſhalt make a Table of Shittim Wood, &c. and thou ſhalt overlay it with pure gold, &c. And thou ſhalt ſet upon the

the Table ſhew bread before me always.

Ver. 31, &c. And thou ſhalt make a Candleſtick of pure Gold, of beaten Work ſhall the Candleſtick be made: his Shaft and his Branches, his Knops and his Flowers, ſhall be of the ſame. And ſix Branches ſhall come out of the Sides of it: three Branches of the Candleſtick out of the one ſide of it, and three Branches of the Candleſtick out of the other ſide of it. Three Bowls like unto Almonds, one Knop and one Flower, in one Branch; and three Bowls like Almonds in the other Branch, one Knop and one Flower: ſo throughout the ſix Branches that come out of the Candleſtick. And in the Shaft of the Candleſtick ſhall be four Bowls like unto Almonds, his Knops and his Flowers. And there ſhall be a Knop under two Branches of the ſame, and a Knop under two Branches of the ſame, and a Knop under two Branches of the ſame; according to the ſix Branches that proceed

ceed out of the Candleſtick. Their Knops and their Flowers ſhall be of the ſame: all this ſhall be one beaten Work of pure Gold. And thou ſhalt make the ſeven Lamps thereof: and they ſhall light the Lamps thereof, that they may give Light over againſt it. And the Tongs thereof, and the Snuff Diſhes thereof, ſhall be of pure Gold. Of a Talent of pure Gold ſhall he make it, with all theſe Veſſels. And look that thou make them after their Pattern, which was ſhewed thee in the Mount.

Chap. 26.

Ver. 1, &c. Moreover thou ſhalt make the Tabernacle, with ten Curtains of fine Linnen and blue Silk, and Purple and Scarlet: and in them ſhalt thou make Cherubims of embroidered Work, &c. and thou ſhalt couple the Curtains one to another, and it ſhall be one Tabernacle. Thou ſhalt alſo make Curtains of Goats Hair, to be a

Covering upon the Tabernacle: eleven Curtains ſhalt thou make them, &c. And thou ſhalt couple five Curtains by themſelves, and the ſix Curtains by themſelves; but thou ſhalt double the ſixth Curtain upon the fore Front of the Tabernacle, &c. Moreover thou ſhalt make a Covering of Rams Skins dyed Red, to cover the Tent; and a Covering above that of Badgers Skins, alſo thou ſhalt make Boards of Shittim Wood, and overlay them with Gold, &c. for the outward Covering. So thou ſhalt rear up the Tabernacle according to the Faſhion thereof which was ſhewed thee in the Mount.

Ver. 31, &c. And thou ſhalt make a Veil of blue Silk and Purple and Scarlet, and fine twined Linnen, of cunning Work, with Cherubims ſhall it be made. And thou ſhalt hang it upon four Pillars of Shittim Wood, over laid with Gold, reſting upon four Sockets of Silver. And thou ſhalt hang up the Veil upon Hooks, that

thou mayeſt bring in thither within the Veil the Ark of the Teſtimony. And the Veil ſhall divide unto you between the holy Place and the moſt Holy. And thou ſhalt put the Mercy Seat upon the Ark of the Teſtimony in the moſt holy Place. And thou ſhalt ſet the Table without the Veil on the North Side, and the Candleſtick over againſt the Table on the South Side of the Tabernacle. And thou ſhalt make a Hanging for the Door of the Tabernacle of Blue Silk and Purple and Scarlet, and fine Linnen twined and Needle-work. And thou ſhalt make for the Hanging five Pillars of Shittim Wood, overlaid with Gold: and thou ſhalt caſt five Sockets of Braſs for them.

Chap. 27.

Ver. 1, &c. And thou ſhalt make an Altar of Shittim Wood four-ſquare, and overlay it with Braſs; and thou ſhalt make four Horns for the Cor-

ners thereof, &c. for burnt Offerings. &c.

Ver. 20, &c. And thou ſhalt command the Children of *Iſrael* that they bring unto thee pure Oil Olive beaten for the Light, that the Lamps may always burn, &c. *Aaron* and his Sons ſhall dreſs them Morning and Evening before the Lord, for a ſtatute for ever, &c.

Chap. 28.

Ver. 1, &c. And cauſe thou thy Brother *Aaron* to come unto thee, and his Sons with him, &c. that he may ſerve me in the Prieſt's Office. And thou ſhalt make holy Garments for *Aaron* thy Brother, for Honour and for beautiful Glory, &c. to ſanctify him, that he may ſerve me in the Prieſt's Office.

Ver. 4, &c. And theſe are the Garments which thou ſhalt make: a Breaſtplate, and an Ephod, and a Robe, and a broidered Coat, a Mitre,

and a Girdle, &c. And thou ſhalt bind the Breaſtplate to the Rings of the Ephod, that the Breaſtplate be not looſed from the Ephod. And *Aaron* ſhall bear the Names of the Children of *Iſrael* in the Breaſtplate of Judgment upon his Heart when he goeth into the holy Place, for a Memorial before the Lord continually. And thou ſhalt put in the Breaſtplate of Judgment the Urim and Thummim: and they ſhall be upon *Aaron*'s Heart when he goeth in before the Lord, and *Aaron* ſhall bear the Judgment of the Children of *Iſrael* upon his Heart before the Lord continually, &c. And thou ſhalt make a Plate of pure Gold, and engrave upon it, HOLINESS TO THE LORD. And thou ſhalt put it on a Lace of blue Silk, and it ſhall be upon the Mitre, even upon the fore Front of the Mitre ſhall it be. So it ſhall be upon *Aaron*'s Forehead, that *Aaron* may bear the Iniquity of the Offerings which the

Children of *Iſrael* ſhall offer in all their holy Offerings: and it ſhall be always upon his Forehead to make them acceptable before the Lord, &c. And for *Aaron*'s Sons thou ſhalt make Coats and Girdles and Bonnets, for Honour and for beautiful Glory. And thou ſhalt put them upon *Aaron* thy Brother, and upon his Sons with him; and ſhalt anoint them, and fill their Hands and ſanctify them, that they may miniſter to me in the Prieſt's Office. And thou ſhalt make for them linnen Breeches, to cover the naked Fleſh, &c. And they ſhall be upon *Aaron* and upon his Sons when they go into the Tent of the Congregation, or when they come near unto the Altar, to miniſter in the holy Place, that they die not: it ſhall be a Statute for ever to him and to his Seed after him.

Chap.

Chap. 29. ver. 29, &c.

Ver. 29, &c. And the holy Garments of *Aaron* ſhall be his Sons after him, to be anointed therein, and to be conſecrated therein. That Son that ſhall be Prieſt in his Stead ſhall put them on ſeven Days, when he cometh into the Tabernacle of the Congregation to miniſter in the holy Place, &c. Seven Days ſhalt thou conſecrate them, and they ſhall offer every Day a Sin offering for Reconciliation, &c. And they ſhall eat of thoſe Things to conſecrate them; but if ought be left unto the Morning it ſhall be burnt with Fire.

Ver. 37, &c. Seven Days ſhalt thou cleanſe the Altar and ſanctify it; ſo the Altar ſhall be moſt holy, and whatſoever toucheth the Altar ſhall be holy, &c. And thou ſhalt offer upon it a continual burnt Offering at the Door of the Tabernacle Morning and Evening; where I will meet you,

to ſpeak there unto thee, &c. And the Place ſhall be ſanctified by my Glory, &c. And I will ſanctify *Aaron* and his Sons to be my Prieſts; and I will dwell among the Children of *Iſrael*, and will be their God, &c.

Chap. 30.

Ver. 1. &c. And thou ſhalt make an Altar of Incenſe, &c. a Cubit ſhall be the length thereof, and a Cubit ſhall be the breadth thereof, four-ſquare ſhall it be: and two Cubits the Height thereof. The Horns thereof ſhall be of the ſame; and thou ſhalt overlay it with pure Gold, &c. And thou ſhalt make unto it a Crown of Gold round about, and two Rings of Gold ſhalt thou make to it, &c. for the Bars, to bear it withal, &c. And thou ſhalt put it before the Veil, &c. where I will meet with thee. And *Aaron* ſhall burn thereon ſweet Incenſe every Morning and Evening when he dreſſeth the Lamps, a perpetual Incenſe before the Lord, &c.

And

And *Aaron* ſhall make an Attonement upon the Horns of it once in the Year with the Blood of the Sin offering of Attonement, &c. It is moſt holy unto the Lord.

Ver. 11. &c. When thou takeſt the Number of the Children of *Iſrael* they ſhall give every Man a Ranſome for his Soul unto the Lord, that there be no Plague among them. Every one that is numbered ſhall give half a Shekel, &c. It ſhall be an Heave offering unto the Lord, &c. And this ſhall be for the Service of the Tabernacle, *&c.*

Ver. 17. Thou ſhalt alſo make a Laver of Braſs, and his Foot of Braſs, to waſh, *&c.* And thou ſhalt put Water therein; and *Aaron* and his Sons ſhall waſh their Hands and Feet when they go in to miniſter before the Lord, that they die not, *&c.* And it ſhall be unto them a Statute for ever, *&c.* ver. 22, &c. And take unto thee chief Spices, pure Myrrh, &c. (four different Sorts,) and of Oil Olive an Hin. And thou

ſhalt

ſhalt make it an Oil of holy Ointment, &c. And thou ſhalt anoint therewith the Tabernacle, and all the holy Utenſils thereunto belonging; and they ſhall be moſt holy, &c. And thou ſhalt anoint *Aaron* and his Sons, and ſanctify them to miniſter unto me in the Prieſt's Office. It is moſt holy unto you, &c. throughout your Generations. There ſhall nothing be like it for private Uſe, &c. It is moſt holy unto the Lord, &c.

Ver. 34, &c. Take alſo unto thee ſweet Spices, pure Frankincenſe, &c. (four different Sorts,) of each a like Weight. And thou ſhalt make of them an holy Incenſe, &c. And thou ſhalt put it before the Teſtimony, &c. where I will meet with thee. It ſhall be moſt holy unto you: you ſhall not make of it for yourſelves, it is holy unto the Lord, &c.

Chap.

Chap. 31.

Ver. 1, &c. See I have called by Name proper Perſons; and I have given them Wiſdom and Underſtanding in all curious Workmanſhip, that they may make all that I have commanded thee, *&c.* according to all that I have commanded thee ſhall they do.

Ver. 12, *&c.* Again, the Lord ſpake unto *Moſes*, ſaying, Speak unto the Children of *Iſrael*, ſaying, Notwithſtanding my Sabbaths you ſhall keep; for it is a Sign between me and you throughout your Generations; and you ſhall know that I-----the Lord do---ſanctify---you. You ſhall keep the Sabbath therefore, for it is holy unto you, *&c.* Six Days ſhall Work be done; but in the ſeventh Day is the Sabbath of Reſt holy unto the Lord, *&c.* And the Children of *Iſrael* ſhall keep the Sabbath, *&c.* for an everlaſting Covenant between

me

me and them; it ſhall be a ſign for ever. For in ſix Days the Lord made the Heavens and the Earth, and in the ſeventh Day he ceaſed and reſted.

Ver. 18. And he gave unto *Moſes*, when he had made an End of ſpeaking with him on Mount *Sinai*, two Tables of Teſtimony, Tables of Stone, written with the Finger of God.

Chap. 39.

Ver. 43. And *Moſes* looked upon all the Work, and behold, they had done it as the Lord had commanded; and *Moſes* bleſſed them.

Chap. 40.

Ver. 1, &c. And the Lord ſpake unto *Moſes*, ſaying, In the firſt Day of the firſt Month, &c. thou ſhalt ſet up the Tabernacle, called the Tent of the Congregation, &c. and ſet all Things in order, &c. And thou ſhalt anoint

anoint the Tabernacle and all that is therein, and hallow it with all the Inſtruments thereof that it may be holy, &c.

Ver. 12, &c. And thou ſhalt bring near *Aaron* and his Sons, &c. and waſh them with Water. And thou ſhalt put upon *Aaron* the Holy Garments, and ſhalt anoint him and ſanctify him that he may miniſter unto me in the Prieſt's Office. Thou ſhalt alſo bring his Sons, and cloath them with Garments, and ſhalt anoint them, &c. that they may miniſter unto me in the Prieſt's Office. For their anointing ſhall be a Sign that the Prieſthood ſhall be everlaſting unto them throughout their Generations. And *Moſes* did according to all that the Lord had commanded him, ſo did he, &c.

Let us now enquire into this divine Piece of Architecture, and with awful Reverence approach the Sanctuary of God, and his holy Reſi-

dence

dence; for the Lord our God is Holy. *Exod.* 25. v. 8, &c. Here *Moſes* is commanded by God, the Creator of the World, to build him a Sanctuary, that he might in a more familiar and conſpicuous Manner dwell amongſt his People, and teach them his Laws, and their Succeſſors in the true Faith, to the End of Time. And here we have Reaſon to think that this Tabernacle, and the holy Utenſils thereunto belonging, (that were to be made from ſuch an exact Copy, and by Perſons appointed and inſtructed by God,) are a Figure and Shadow of Heavenly Things, the true Tabernacle and everlaſting Prieſthood, &c. called the Holy *Jeruſalem*, the Bride the Lamb's Wife. *Heb.* 8. 5. *Rev.* 21. 10. For this divine Structure hath a manifeſt Reſemblance of the Church of God in all Ages, (See *Wiſd.* 9. 8, &c.) and ſheweth us the Excellency of the Chriſtian Church, and the Duration of it: but

Time will better diſcover it to our View.

The Ark of the Teſtimony and Mercy Seat are ſet in the moſt holy Place: to ſhew that the Law ſhall be our Guide unto the End, and that the Church of Chriſt ſhall never be aboliſhed; for round the Ark were Crowns of Gold, Tokens of Victory and Glory. But theſe two Cherubims, or Mercy Seat, will be conſidered of in the Viſions following, *Ezek.* 1. and 10.

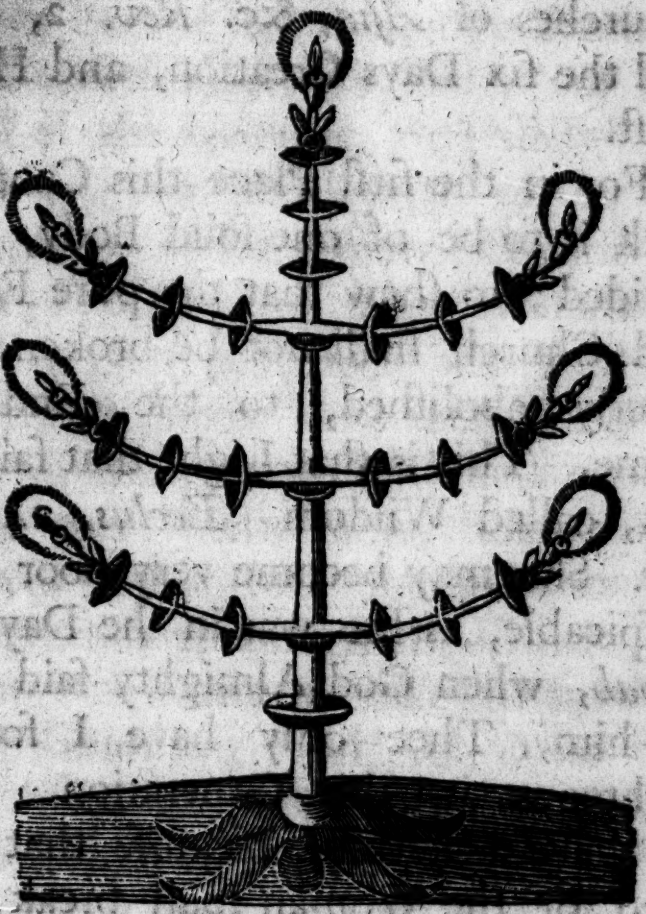
Ver. 23, &c. Concerning this Table of Shew Bread to be renewed every Sabbath Day, &c. it may inſtruct us that theſe twelve Loaves or Cakes of Bread are an Offering made unto the Lord for the Conſecration and Sanctification of all *Iſrael*, and for a Sign of their Election into the Church and Kingdom of Chriſt, of which the Sabbath Day is a Sign: and theſe Cakes muſt be fourſquare. And for this Table alſo there muſt be made Rings and Bars, to bear it withal,

agreeable

agreeable to thoſe made for the Ark of the Teſtimony, the golden Altar, and the Altar of Burnt Offerings. And theſe Bars muſt never be taken out of the Rings, &c. to ſhew that our holy Offerings muſt be perpetual, and that we muſt go forwards in the Work of the Lord, and keep his Sabbaths, *Ezek.* 20. as alſo that our Labour ſhall not be in vain in the Lord: for round the Table are Crowns of Gold. It muſt be overlaid with fine Gold, as is the Altar of ſweet Incenſe: and all the Veſſels muſt be Gold, &c. And thou ſhalt ſet it without the Veil, &c.

Ver. 31, &c. And thou ſhalt make a Candleſtick of pure Gold; of beaten Work ſhall the Candleſtick be made, &c.

This



This Golden Candleſtick, with ſix Branches coming out of the Shank, being one entire Piece of Gold, I think doth juſtly repreſent the pure Faith and Church of God in every Period, as above-mentioned, agreeable to what I have ſaid concerning

the ſeven Heavens, as alſo the ſeven Churches of *Aſia*, &c. *Rev.* 2, &c. and the ſix Days Creation, and Holy Reſt.

For in the firſt Place this Candleſtick is to be of one ſolid Body, undivided; to ſhew that the pure Faith and Church ſhall not be broken, or utterly aboliſhed, to the End of Time. This is that Light that faileth not, called Wiſdom. *Ecclus.* 24. 6, &c. She may become very poor and deſpicable, as ſhe was in the Days of *Noah*, when God Almighty ſaid unto him, Thee only have I found righteous in this Generation. But we have a faithful Promiſe that the Seed of the Woman ſhall break the Serpent's Head. *Gen.* 3. And God hath made with *Noah*, &c. and again with *Abraham*, &c. an everlaſting Covenant.

And as it followeth, Six Branches ſhall come out of the Sides of it, &c. that is, out of this Stock or Shank of the Candleſtick there ſhall come firſt

two Branches out of the Bottom or lower Part of it. Theſe two Branches or Candleſticks, agreeable to our Syſtem of the Heavens, we will call the firſt and ſecond Heaven, or the two Churches under *Adam*, *Seth*, *Noah* *Sem*, &c. to the Time of *Abraham*; and to ſhew that this is one great Diviſion of Time there is a Knop on the Shank of the Candleſtick under theſe two Branches, as there are alſo Knops under the other Branches two Degrees higher to divide them, to ſhew the three grand Diviſions of the Church. And the other two Branches one Degree higher we will call the *Moſaic* Tabernacle, or the Covenant of Circumciſion, to the Time of Jeſus Chriſt, the holy Lamb of God. And the laſt two Branches or Candleſticks we will call the fifth and ſixth Heaven, or the Chriſtian Churches in the fifth and ſixth thouſand Year, called alſo the two Olive Trees, &c. which ſtand with the Ruler of the whole Earth, &c. be-

cauſe a King ſhall riſe up in *Judah*, &c. And the Shank of the Candleſtick we will call the Holy *Jeruſalem*, the Mother of us all, the Elect Church of Chriſt. See *Rev.* 21. 9, *&c.* and *Zachary*'s Candleſtick, as above.

But to proceed. There are three Bowls like unto Almonds, one Knop and one Flower, in one Branch; and ſo of all the ſix Candleſticks; and in the Shaft of the Candleſtick ſhall be four Bowls, his Knops and his Flowers. Theſe three oval Bowls or Cups, *&c.* in each Branch may repreſent the Affinity they have with each other, correſpondent to the three Signs of the glorious Lord that is to come, as above, or the three Diviſions of Time; and that they are parallel to the true Prieſthood, the everlaſting Prieſthood according to the Order of *Melchizedek*. So the Church is one Body in Chriſt; for, as above, *Levi* is cloathed with all the holy Garments to repreſent the whole

whole Church, and to ſhew us all her Glory, and final Victory over Antichriſt; and ſo *Aaron*'s Sons muſt put them on ſeven Days, for a Sign of due Election and Conſecration. We may alſo obſerve that *Aaron*'s Rod budded and brought forth ripe Almonds, and that nothing ſpurious could contend with him, &c. *Numb.* 17. 8. So the Bowls are figured with Almond-nuts round about: which do not only ſerve for Ornament, but may alſo myſtically ſignify how ready, and with what Zeal and Succeſs, God's People labour to ſerve him, and to advance his Glory. In alluſion to this thus ſaith the Lord, I will haſten my Word, to perform it, &c. *Jer.* 1. v. 11. 12. But in the Shaft of the Candleſtick ſhall be four Bowls, *&c.* to ſhew that it is one Degree higher in Dignity and Quality, and that ſhe is the Mother of four Generations, for the City lieth four-ſquare, *Rev.* 21. 9, &c. *Wiſd.* 9. 8.

Again, as to the Knops. There

is one Knop in each Branch, to ſhew the ſimilar Relation that it doth bear to each grand Diviſion of the Church or Generation, from which it ſpringeth; for, as I have ſaid above, under every two Branches of the Candleſtick there is a Knop or Generation, from which they ſpring; and on the Top of the Shank there is another Knop, together with a Flower. Theſe Knops may therefore reaſonably denote the four Generations of the Church; but of theſe Generations I ſhall ſpeak hereafter. And the Flowers, which are ſaid to be Lillies, being joined to every Knop in the ſix Branches, as alſo to the uppermoſt Knop in the main Shank, may ſhew the Purity and Beauty of the Church in her ſeveral Ages; for a Lilly hath ſix Leaves, agreeable to the ſix Branches of the Candleſtick. See *Song*, 4. 5. and 6. 2.

This pure Candleſtick, with all it's Branches, and ſeven Lamps, &c. the Prophet *Zachariah* ſaw, as is before

fore deſcribed; to ſhew the Victory and Salvation of all *Iſrael*, and to encourage *Zerubbabel* to truſt in the Lord, &c.

And as it followeth, All this ſhall be one beaten Work of pure Gold; that is, in one Piece, for the Law periſheth not, &c. 2 *Eſd.* 9. 37. See *Mat.* 13. The Church of God is one undivided Body; the pure Light faileth not. *Ecclus.* 24. 6.

Again it is added, Thou ſhalt make the ſeven Lamps thereof, and thou ſhalt light the Lamps, &c. that is, thou ſhalt make theſe Lamps of fine Gold, and ſhalt ſet them in Order, (that is, in each Socket one,) and put pure Oil Olive therein, and light the Lamps, and keep them conſtantly burning; to ſhew that the true Faith and holy Flame ſhall never go out, and that each Church or Candleſtick ſhould partake of the ſame ſpiritual Unction, alluding to the Olive Bough very full of Fatneſs, as above. For there were ſeven Lamps

of Fire burning before the Throne. *Rev.* 4. 5, &c.

And the Tongs and the Snuff Diſhes ſhall be of pure Gold; of a Talent of pure Gold ſhalt thou make it with all theſe Veſſels That is, the Candleſtick and Lamps, and Tongs and Snuff Diſhes, ſhall all be made out of one Talent of fine Gold, and they ſhall not be more or leſs; to ſhew not only the Excellency and Quality of this Candleſtick, &c. but that it is alſo a Thing moſt comprehenſive, and of the higheſt Dignity and Dimenſion, as repreſenting the whole Body of Chriſt, the Holy *Jeruſalem*, the Bride the Lamb's Wife. *Rev.* 21. 9, &c.

And here again a ſpecial Charge is given to *Moſes* to make them after the Pattern ſhewed him in the Mount; to ſignify unto us that God Almighty, the great Creator of the Heavens, &c. hath given them a Law which ſhall not be broken. *Pſ.* 33. and 136. And he hath divided the

holy

holy Things from the prophane, &c. *Ecclus.* 18. 1, &c. for the Ages are framed by the Word of God. *Heb.* 11.

This holy Candleſtick the divine Apoſtle beheld in all it's Glory, when the Saviour of the World ſtood in the midſt or Shank of it, *Rev.* 1. 13, &c. for he walketh in the midſt of the ſeven golden Candleſticks, and is always with his Choſen. *Rev.* 2. 1, &c.

As to the holy Garments, and the other conſecrated Things here mentioned, I can ſay little more to my Satisfaction than what I have occaſionally done in other Places.

Now before we conclude let us obſerve this laſt general Precept. *Exod.* 31. 12, &c. concerning the ſeventh Day or Sabbath; for it ſeemeth to be given us here as a Key to the whole Myſtery; of this we are to take ſpecial Notice, for it is a Sign for ever, &c it is a Covenant and Seal, as when God Almighty reſted

and

and Bleſſed the ſeventh Day, *Gen.* 2. 3. *Exod.* 16. 23, &c. For he hath given us his Sabbaths for a Sign, *&c. Ezek.* 20. 12, *&c. Lev.* 25. and 23. So then we may conclude that this holy Sanctuary, prepared from the Beginning, *Wiſd.* 9. 8. is viſibly ſeen in every Day's Creation: for the pure Candleſtick muſt have ſix Branches and no more, &c. agreeable to the holy Veſtments of *Aaron*, *Rev.* 1. 10, &c. and 2. and 3. All this inſtructeth us to enquire into the Creation of the World, as it is called. *Gen.* 1. and 2. and 3. But of this hereafter.

We may alſo obſerve with the Apoſtle that we are not yet come to the Reſt, (of which this Sabbath is a Sign,) and as yet we ſee not all Things ſubdued to us. *Heb.* 4. 9. *Pſ.* 8. *Gen.* 1. 26. This holy Sabbath then plainly pointeth out unto us the glorious Reſt of the Church, when all her Enemies are made her Footſtool, See *Iſ.* 35. and 60. when

the Kingdoms of this World are become the Kingdoms of our Lord, &c. *Rev.* 11. 15, &c. and 14. v. 1.—5.

It may be here alſo neceſſary to mention that the Altar of Burnt Offerings and the Altar of Incenſe muſt be fourſquare, and they muſt have four Horns each. The Breaſt-plate of Judgment muſt be four-ſquare, and in it muſt be four Rows of precious Stones, three Stones in each Row, &c. to repreſent the four Generations, and the three grand Diviſions of the Church, called the Holy *Jeruſalem*, the Bride the Lamb's Wife. *Rev.* 21. 9, &c. The Shew Bread muſt be twelve Cakes, and they muſt be made fourſquare, and they muſt be renewed every Sabbath Day. And *Aaron* muſt put on four holy Garments, made of pure and white Linnen, when he cometh into the holy Place, &c. *Lev.* 16. to repreſent our great High Prieſt and Mediator, Jeſus Chriſt. The holy anointing Oil muſt be compoſed of four

four principal Spices, mingled with Oil Olive an Hin, &c. The ſweet Incenſe for the golden Altar muſt be a Compound of four different Spices, *&c.* All this may ſerve to point out to us the four Generations of the Church of God, called the four Cherubims. *Ezek.* 1. and 10. But of theſe I ſhall ſpeak more at large hereafter.

Eze-

Ezekiel, the Prophet,

Chap. 1. 10.

Touching the four Holy Cherubims, &c.

Chap. 1.

Ver. 1. AS I was among the Captives by the River *Chebar*, (a Part of the *Euphrates* ſo called,) the Heavens were opened, and I ſaw the Viſions of God, &c.

Ver. 4. And I looked, and behold, a Whirlwind came out of the North, a great Cloud, and Fire wrapped about it: and a Brightneſs was about it, and in the midſt of the Fire came out as the Likeneſs of Amber. 5. And out of the midſt thereof came the Likeneſs of four Beaſts; and this was their Form, they had the Appearance of a Man, 6. And every

one

one had four Faces, and every one had four Wings. 7. And their Feet were ſtreight Feet, and the Sole of their Feet was like the Sole of a Calf's Foot; and they ſparkled like the Appearance of burniſhed Braſs. 8. And the Hands of a Man were under their Wings, &c. 9. They were joined by their Wings one to another; and when they went forth they returned not, but every one went ſtreight forwards, &c.

Thus far as to the Exiſtence and Nativity of theſe four Beaſts, called Cherubims. Ch. 10. 1, &c. And they had the Appearance of a Man, &c. Theſe Cherubims I think do juſtly repreſent the glorious State of the Church of God in all Ages, by their divine Connection and Harmony, their Faces, their Wings and their Wheels. The Thrones were ſet up, and the Ancient of Days did ſit, Whoſe Garment was white as Snow, &c. *Dan.* 7. 9. See *Ezek.* 6. 3. *Rev.*

Rev. 4. and 5. and 19. and 20. and 21. *Ezek.* 1. 26, *&c.* and 10. 1, *&c.* This holy Throne is our Land-mark or Pole Star to direct us in our Way to the *New Jeruſalem*, *Rev.* 21, for there was a Rainbow round about the Throne, *&c.* v. 27. 28. See *Rev.* 4. 3, *&c.* which is a Token of God's everlaſting Covenant and Mercy now fulfilled to his choſen People; for here the Prophet ſaw the Glory of the Lord, &c. v. 29. See *Gen.* 9. 9, *&c.* and 15. 18. *Pſ.* 48. *Iſai.* 35. and 60. and 61. and 62.

And as it followeth, ver. 7. And their Feet were ſtreight Feet, *&c.* that is, they were framed and faſhioned to walk in the Paths of Righteouſneſs; they were as clean Beaſts, ſeparated and choſen of God to ſtand before him; and to ſhew how nearly they reſemble their Lord and Maſter, their Feet ſparkle like burning Braſs. See *Rev.* 1. 15. *Dan.* 10. 6. Thus under Chriſt their King they go forth conquering and to conquer,

Rev.

Rev. 6. 2. for the Hand of a Man was under their Wings.

Ver. 9. They were joined by their Wings one to another, &c. to ſhew the Affinity they have to each other, their lineal Deſcent and Brotherhood, their Co-partnerſhip in the Faith and Kingdom of Chriſt: and they turned not back, &c. for the Law periſheth not, 2 *Eſd.* 9. 37. the pure Light faileth not. *Ecclus.* 24.

Ver. 10, &c. And the Similitude of their Faces was as the Face of a Man, &c. As to their Faces, they all reſemble one another, and they have each of them four; to ſhew the Unity and Fellowſhip of the whole Body of Chriſt, called the Bride, the Lamb's Wife, *Rev.* 21. 9, &c. Theſe four Faces (as learned Authors write,) were portrayed on the four general Standards of the Camp of *Iſrael* under *Moſes* and *Joſhua*: *Reuben*'s Standard had the Image of a Man, *Judah*'s that of a Lion, *Ephraim*'s of an Ox, and *Dan*'s that of an Eagle.

See

See *Numb.* 2. Theſe four Cherubims are ſaid to be in the midſt of the Throne, &c. *Rev.* 4. v. 6. 7. So they may juſtly repreſent the four Generations of the Church, and the whole Body of the Faithful, as their Names ſeem plainly to import: for we may call them the Children and Servants of God that fight under his Banner.

Ver. 12. And every one went ſtreight forwards, &c. that is, they walked in the holy Laws and Commandments of God, they turned neither to the Right-hand nor to the left, until they arrived at the Throne of the Lord. See 2 *Eſd.* 7. 3, *&c.* *Rev.* 4. and 5. and 14. and 21. *Dan.* 7. 9, *&c.* *Iſai.* 6. 1. and 35. and 60.

Ver. 13. The Similitude alſo of the Beaſts was like burning Coals of Fire, and like the Appearance of Lamps, *&c.* to ſhew that they were cloathed with Faith and Zeal, and were as burning and ſhining Lights

to the World. See *Isai.* 62. And out of the Fire went Lightning, &c. to signify the Power and Swiftness of God's Word, and of his Law, which is compared unto Fire. See 2 *Esdras*, Ch. 13. 38. *Rev.* 11. and 4. and 5. and 11. and 19. *Dan.* 7. 9, &c.

Ver. 15, &c.

Ver 15, *&c.* Now as I beheld the Beasts, behold, a Wheel appeared upon the Earth by the Beasts having four Faces, *&c.* And they four had one Form, *&c.* When they went they went upon their four Sides, and they returned not, *&c.* They had also Rings and Height, and were fearful to behold: and their Rings were full of Eyes round about them four. And when the Beasts went, the Wheels went with them; and when the Beasts were lifted up from the Earth, the Wheels were lifted up: whither their Spirit led them they went, and thither

ther did the Spirit of the Wheels lead them. And the Wheels were lifted up beſides them; for the Spirit of the Beaſts was in the Wheels.

Theſe four Wheels, as above deſcribed, are the principal Engines on whieh the Chariot of the Cherubims moveth. See 1 *Chron.* 28. 18. *Ecclus.* 49. 8. For God hath compared his Judgments (that is, his Laws,) to a Ring or Wheel, and to an outſpread Firmament which encompaſſeth all the Earth: for the Knowledge of the Lord ſhall cover the Earth as the Waters cover the Sea. *Iſai.* 11. See 2 *Eſd* 5. 4. *Gen.* 1. 6. His Wheels are like burning Fire. *Dan.* 7. 9, *&c.* So theſe four Wheels may juſtly repreſent the Laws and Covenants, Types and Ceremonies, *&c.* which God hath from Time to Time given to his elect and choſen People. See *Pſ.* 78. For when the Beaſts were lifted up from the Earth, the Wheels were lifted up beſides them, for the

Spirit of the Beaſts (or Life,) was in the Wheels. They were as dead Men without the Law. This is that Life whereof *Moſes* ſpake, ſaying, Chuſe you Life, &c. *Deut.* 30. 15. *Eſd.* 7. 50. They had Rings and Height, and were fearful to behold, *&c.* as reaching to the End of Time. They run through the whole Earth. *Zach.* 4. 10. The Law periſheth not, *&c.* 2 *Eſd.* 9. 37. See *Mat.* 13. and 24. Thus they proceed Wheel within Wheel, *&c.* They are framed and faſhioned to ſupport one another: one Law is conſonant to another, one Syſtem of Religion deſtroyeth not another.

Ver. 22. And the Similitude of the Firmament upon the Heads of the Beaſts was wonderful, like unto Chryſtal, *&c.* as containing heavenly Promiſes. See *Iſai.* 54. And under the Firmament were their Wings ſtreight one towards the other, *&c.* They were joined by their Wings one to another,

another, &c. The pure Light faileth not. *Eccluſ.* 24. 6. *Wiſd.* 7. 30.

Ver. 24. And when they went forth I heard the Noiſe of their Wings like the Noiſe of great Waters, and as the Voice of the Almighty, even the Voice of Speech as the Noiſe of a Hoſt: and when they ſtood they let down their Wings. Even as *Moſes* was commanded when the Camp of *Iſrael* went forwards to ſay, Riſe up, Lord, and let thine Enemies be ſcattered: and when the Ark reſted he ſaid, Return, O Lord, to the many Thouſands of *Iſrael*. *Numb.* 10. v. 35. 36. See *Rev.* 14. and 7. and 11.

Ver. 25. And there was a Voice from the Firmament that was over their Heads when they ſtood and had let down their Wings: for there was a Voice of much People in Heaven, ſaying, *Hallelujah*, &c. *Rev.* 19. 3, &c. See *Iſai.* 2. and 6.

Ver. 26, &c. And above the Firmament that was over their Heads

was the Likeneſs of a Throne, &c. and Brightneſs was about it as the Likeneſs of the Bow that is in the Clouds in the Day of Rain, &c. This was the Appearance of the Glory of the Lord; and when I ſaw it I fell upon my Face, &c.

See Chap. 10. 1, &c. and 11. 22.

A VIEW

OF THE

Six Days Creation, And Holy Reſt;

The Garden of *Eden*,

AND THE

Four Rivers of *Paradiſe*;

The Holy Sentence and juſt Decree, touching *Adam* and his Bone, or Generation, recorded by *Moſes*.

WITH

Obſervations touching *Cain* and *Abel*,

AND THE

Sabbath Day and Holy Reſt.

BRITISH
10 AP 93
MUSEUM

THE PREFACE TO THE CREATION.

I Muſt here inform my Reader, that it is my Belief that the great and wiſe Architect in the Beginning of Time, not only made this World and all Things therein in the Manner expreſſed, but alſo typically the State of the Church in all Ages of it, here ſignified by ſix Days, as I ſhall endeavour to make appear. For the great Almighty in his divine Wiſdom, according to his eternal Purpoſe, from the Beginning, created all Things in their Day, and gave them being, he planted his Church and Kingdom; and this Day *Moſes* in Figure here

ſheweth

ſheweth us, according to God's moſt holy Appointment: for he that liveth for ever made all Things together, &c. *Ecclus.* 18. 1. and 16. and 17. See 2 *Eſd.* 6. 38, &c. *Heb.* 11. 3. He ſpake, and it was made, &c. *Pſ.* 33. 9, &c. for his Mercy endureth for ever, *&c.* *Pſ.* 136. Thus God by Wiſdom made the Heavens, *&c.* *Pſ.* 136. and 104. and 50.

It is alſo recorded by the Diſciples of one *Rabbi Elias*, a *Jew*, that the World ſhall laſt ſix thouſand Years; two thouſand Years void, (and without the written Law,) two Thouſand under the Law of Circumciſion, and two Thouſand under the *Meſſiah*: which are now near expired, and the Harveſt is at Hand: watch. See *Mat.* 13. and 24. and 25. *Rev.* 18. and 19. and 20. *Iſai.* 34. and 35. 2 *Eſd.* 15. and 16.

Alſo in theſe three grand Diviſions of Time are four Generations of the Church, called the four Cherubims, *Ezek.* 1. and 10. of which I have

ſpoken above, and ſhall further make appear: and in theſe are included ſeven Churches or Candleſticks, called Heavens, &c. See *Iſai.* 1. *Deut.* 32. *Iſai.* 40. 22. and 41. and 42. as *Epheſus* and *Smyrna*, &c. *Rev.* 2. and 3. Verily my Sabbaths you ſhall keep, for it is a Sign between me and you, &c. It ſhall be a Sign for ever, &c. *Exod.* 31. 12. So on the ſeventh Day with the Lord he will give Reſt to his People, and ſanctify them. See *Rev.* 2. and 3. *Gen.* 1. *Iſai.* 11.

THE

THE

Six Day's Creation

And Holy Reſt.

Geneſis, Chap. 1. 1, *&c.*

Ver. 1, *&c.* IN the Beginning God created the Heavens, and the Earth. And the Earth was without Form, and void; and Darkneſs was upon the Face of the Deep, and the Spirit of God moved upon the Face of the Waters. And God ſaid, Let there be Light; and there was Light. And God ſaw the Light that it was good, and God ſeparated the Light from the Darkneſs. And God called the Light Day, and the Darkneſs he called Night. So was

the Evening, ſo was the Morning, the firſt Day.

This is the firſt Day's Creation, and it is here ſaid, In the Beginning God created the Heavens and the Earth, &c. that is, (as I take it,) all Things which are in the World, both viſible and inviſible, whether they be Thrones or Dominions, or Principalities or Powers, &c. *Col.* 1. 16. See *Eccluſ.* 16. 26. and 17. 1. &c. And God hath aſſigned the Times which were ordained before, and the Bounds of their Habitations, &c. *Acts* 17. 26. For by theſe Heavens I think may be well underſtood the ſeveral different States of the Church in all Ages; and this ſeemeth plainly to be what the great Almighty by his Prophet calleth his planting of the Heavens, and laying the Foundations of the Earth, &c. *Iſai.* 51. 16. See *Iſai.* 1. 1, &c. *Deut.* 32. 1, &c. 2 *Pet.* 3. 8. 2 *Eſd.* 6. 38, &c.

Job

Job 38. 1, &c. *Pſ.* 33. 6, &c. and 136. 1, &c.

And the Earth was without Form and void, *&c.* viz. when Men had corrupted their own Way, &c. *Gen.* 6. 5. But God Almighty ſaid, let there be Light: and there was Light, &c. that is, let Wiſdom live, and let wiſe Men proſper, ; they ſhall live ; and it was ſo. For the Spirit of God brought *Adam* out of his Offence, &c. *Wiſd.* 10 .1. See *Ecclus.* 24. 6. *Prov.* 8. 27.

And God ſeparated the Light (the Children of Light,) from the Darkneſs by his expreſs Command, when he ſaid to *Cain*, (or the Unrighteous,) thou art curſed from the Earth, &c. *Gen.* 4. 11, &c. Then *Cain* replied, Behold, thou haſt caſt me out this Day from the Earth, (that is, from among the faithful,) and from thy Face ſhall I be hid, &c. (from thy holy Sanctuary.) Then *Cain* went out and dwelt in the Land of *Nod*, or Baniſhment, as a Fugitive : and ſo

we

we leave him. And God called the Light Day, or Morning, &c. to repreſent the Children of the Light and of the Day, called the Sons of God. Ch. 6. 2. See *John* 1. 4, &c. 12. 40.

And thus the Almighty Creator, ſpeaking to *Job*, ſaith, Ch. 38, &c. Where waſt thou when I laid the Foundations of the Earth, &c. (in Abraham, &c.) when the Stars of the Morning (the Sons of *Iſrael*,) praiſed me, &c. for all the faithful are called the Children of the Light, and of the Day, &c. And again, *Job* 38. 12. Haſt thou cauſed the Morning (or the Sons of Light,) to know it's Place, that it may take hold of the Ends of the Earth, (as the Waters cover the Sea,) and that the wicked may be ſhaken out of it, &c. (that is, Antichriſt deſtroyed,) for they all (the juſt,) ſtand up as a Garment, &c. (or royal Prieſthood.) And thus St. *Paul*, God, who ſaid that out of Darkneſs Light ſhould ſhine, hath ſhined in

our

our Hearts, &c. 2 *Cor.* 4. 6. And they, which were once Darkneſs, are now Light in the Lord, and walk as Children of the Light, &c. for it is the Light (that is, ſpiritual Light, or Divine Wiſdom,) that maketh all Things manifeſt. *Epheſ.* 5. 8, &c. This is that Light that faileth not, &c. *Wiſd.* 7. 29. *Eccluſ.* 24. 6: 2 *Eſd.* 9. 3. *Pſ.* 136. 5. And it ſhall ſhine more and more unto a perfect Day, *&c.* Duſt ſhall be the Serpent's Meat, *Gen.* 3.

It now followeth, ſo was the Evening, ſo was the Morning, the firſt Day; that is, ſo were the Ungodly Nations ſeparated from the Juſt, as above, the firſt Day, or firſt Thouſand Year, or grand Period of the Church; for one Day is with the Lord as a Thouſand Years, *&c.* 2 *Pet.* 3. 8. *Pſ.* 90. 1, *&c.* and 136. and 33. This ſeemeth to be the Key of this grand Myſtery of the Creation, and theſe the borrowed Names by which we muſt proceed, as the Prophets plainly

plainly teſtify. See 2 *Eſd.* 16. 46, *&c.* O Light and Darkneſs, bleſs you the Lord, *&c.* Song of the three Children, ver. 72. When he ſendeth out his Light it goeth, &c. *Bar.* 3. 33, *&c.*

Ver. 6. *&c.*

Ver. 6. *&c.* Again God ſaid, let there be an outſpread Firmament in the midſt of the Waters, and let it ſeparate between the Waters and the Waters. And God made the outſpread Firmament, and ſeparated the Waters which were under the Firmament from the Waters which are above the Firmament: and it was ſo. And God called the outſpread Firmament Heavens. So was the Evening, ſo was the Morning, the ſecond Day.

This is the ſecond Day's Creation, when God ſaid, Let there be an outſpread Firmament in the midſt of the

Waters, &c. This outſpread Firmament, here called Heavens, may juſtly repreſent God's faithful Promiſe and everlaſting Covenant made with *Noah* concerning his Church: for the Lord God ſmelled a Savour of Reſt, (or accepted with Favour his Oblation,) and he ſet his Bow in the Clouds for a Sign of this Covenant, his triple-coloured Bow. *Gen.* 8. 21. and 9 13. Thus the Church of God in the ſecond Thouſand Year, called the ſecond Heaven, as above, is once more ſet upon her Foundations: for the Floods of Ungodly Men ſhall not make her afraid, and God Almighty hath ſworn that he will not take his Covenant of Peace from her, &c. *Iſai.* 54. 1, &c. for he cauſeth the Light that faileth not (ſpiritual Light,) to ariſe in the Heavens, &c. and Wickedneſs cannot overcome Wiſdom, &c. *Wiſd.* 7. 30. and 10.

Thus God's holy Laws and Covenants are as an outſpread Firmament in the midſt of the Waters, or

among his choſen People, to ſeparate the Righteous from the Wicked, called the Waters under Heaven or Seas; (See *Rev.* 17. 15.) and theſe are confined with Bars and Doors, &c. *Job* 38. 1, &c. But the Juſt, which are above the Firmament or Heavens, ſhall live in his Sight, &c. Here the Unrighteous Man periſhed by killing his Brother, &c. *Wiſd.* 10. So *Cain* is a Figure of all Wicked Men, as will be ſeen hereafter. O praiſe God in his Holineſs, praiſe him in the Firmament of his Power. Praiſe him in his noble Acts, &c. *Pſ.* 148. and 19.

And it was ſo; that is, it ſhall be ſo on the ſecond Day, for this Word is as a Divine Seal. See *Pſ.* 33. 9. And God called the outſpread Firmament Heavens.

So was the Evening, ſo was the Morning, the ſecond Day, the ſecond Thouſand Year.

O Heavens, bleſs ye the Lord,

praiſe him and magnify him for ever! Song of the three Children.

Ver. 9, &c.

Ver. 9. &c. And God ſaid, let the Waters under the Heavens be gathered into one Place, and let the Dry-land appear; and it was ſo. And God called the dry land Earth, and the Gathering together of the Waters he called Seas; and God ſaw that it was good. And ſaid, Let the Earth bring forth Graſs, and the Herb yielding Seed, and the Fruit Tree yielding Fruit after his Kind, whoſe Seed is in itſelf upon the Earth; and it was ſo. And the Earth brought forth graſs, and the Herb yielding Seed after his Kind, and the Tree yielding Fruit, whoſe Seed is in itſelf, after his Kind: and God ſaw that it was good.

So was the Evening, ſo was the Morning the third Day.

This

This is the third Day's Creation, which plainly ſheweth another Separation and Reformation of the Church of God in the third thouſand Year. For now God ſaith, Let the Waters under the Heavens or Firmament be gathered into one Place, and let the Dry-land appear: and it was ſo, for at God's Command the Waters fled, (the ungodly People,) at the Voice of his Thunder they haſted away, to the Place which he had appointed for them, &c. There go the Ships, and there is that *Leviathan* (that crooked Serpent,) whom thou haſt made to take his Paſtime therein, (to devour what thou wilt, and when thou wilt, &c. 2 *Eſd.* 6. 52.) Thou didſt ſet them their Bounds that they cannot paſs: they ſhall not return to cover the Earth, &c. *Pſ.* 104. 6, &c. See 2 *Eſd.* 16. 47, &c. Thou haſt made the Clouds as a Covering thereof, and Darkneſs as the ſwaddling Bands

thereof, &c. *Job.* 38. 9, &c. Thus the great Almighty gathereth the Waters of the Sea together as upon a Heap, and layeth up the Deep among his Treasures. Let all the Earth fear the Lord, for he spake and it was done, he commanded and it stood fast, &c. The Counsel of the Lord shall stand for ever, &c. *Ps.* 33. and 148.

And God called the Dry-land Earth, &c. to represent his Church and People. Surely, surely, Thou art the God of my Father, the Lord of Heaven and Earth, the Creator of the Waters, the King of all Creatures, &c. *Jud.* 9. 12. Here the Mountains leaped up from their Foundations with the Waters, &c. *Judith*, 16. 15. See *Isai.* 40. 21, &c. *Ps.* 104. 3. *Rev.* 17. He hath shut the Sea in the midst of the Waters, and with his Word hath he hanged the Earth upon the Waters, &c. 2 *Esd.* 16. 50. And these Seas, or proud congregated Waters, I think we may justly

juſtly call the Heathen Ruling States of Power after the Flood, as the *Aſſyrian* Monarchy, &c. And God ſaw that it was good: *Abraham* muſt leave his Father's Houſe, &c.

And God ſaid, Let the Earth bring forth Graſs, &c. and the Earth or Seed of faithful *Abraham* brought forth abundantly the Seed of Faith, and the Fruit of Knowledge, after their Kind, being ſown of God and tilled. For immediately great and innumerable Fruit did ſpring up, and many diverſe Pleaſures for the Taſte, and Flowers of unchangeable Colour, and Odours of a moſt wonderful Smell: and theſe Things were created the third Day. 2 *Eſd.* 6. 42, &c. And God ſaw that it was good, and eſtabliſhed his Covenant by the Hands of *Moſes*, *Aaron*, *Joſhua*, &c. Thus God Almighty ſpread out the Earth above the Waters, for his Mercy endureth for ever. *Pſ.* 136. 6. Where waſt thou when I laid the Foundations of the Earth, &c. when the

Stars of the Morning praiſed me together, &c. *Job*, 38. 4, &c.

So was the Evening, ſo was the Morning, (or Light and Darkneſs ſeparated) the third Day, that is, the third thouſand Year to the Time of *David*; for his Mercy endureth for ever. Praiſe him, Heaven of Heavens, and ye Waters that be above the Heavens, &c. or Firmament. For he commanded and they were created, &c. *Pſ.* 148. 4, &c. and 33. and 136. He ſpread out the Heavens like a Vault, upon the Waters hath he founded them, &c. 2 *Eſd.* 16. 51. They ſhall not be moved for ever. *Pſ.* 104. 5, &c. All ye Waters that be above the Heavens, bleſs ye the Lord, &c. Song of the three Children.

Ver. 14, &c.

Ver. 14, &c. Again God ſaid, Let there be Lights in the outſpread Firmament

mament of the Heavens, to ſeparate the Day from the Night; and let them be for Signs and for Seaſons, and for Days and Years, and let them be for Lights in the outſpread Firmament of the Heavens, to give Light upon the Earth: and it was ſo. And God made two great Lights; the greater Light to rule the Day, and the leſſer Light to rule the Night: and he made the Stars alſo, and God ſet them in the outſpread Firmament of the Heavens, to give Light upon the Earth; and to rule in the Day and to rule in the Night, and to ſeparate the Light from the Darkneſs. And God ſaw that it was good.

So was the Evening, ſo was the Morning, the fourth Day.

This is the fourth Day's Creation when God ſaid, Let there be Lights in the outſpread Firmament of the Heavens, to divide the Day from the Night, &c. Now beſides the natural Lights, as the Sun, Moon and Stars, which

which God created to enlighten the World, and to be for Signs and for Seasons, &c. the great and wise Architect in the fourth thousand Year created and established the Throne of *David*, and promised to build him a sure House. 2 *Sam.* 23. *Jer.* 33. And God hath sworn by his Holiness that he will not fail *David*, saying, His Seed shall endure for ever, and his Seat is as the Sun before me; and it shall be established for ever as the Moon, and as the faithful Witness in Heaven, &c. *Ps.* 89. 34. and 136. Again *David* must have one Tribe, for he shall have a Light always before the Lord, &c. 1 *Kings*, 11. 36. The holy Prophets also by their divine inspired Writings are another great Light to the Church in this thousand Year: and they must shine more and more unto a perfect Day. Even as it is said, Moreover the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold as the Light of seven

ven Days, &c. *Iſai.* 30. Thus the true Kingly Power and the Prieſtly Office, reſembling the Heavenly Bodies, began to riſe upon the World and give Light upon the Earth more eminently than before, to ſeparate the Day from the Night, and to be for Signs and for Seaſons, &c. For it was ſo: he ſpake, and it was, &c. The Counſel of the Lord ſhall ſtand for ever. *Pſ.* 33. 9. And God ſaw that it was good. Therefore praiſe the Lord of all Lords, for his Mercy endureth for ever, &c. Who made great Lights, for his Mercy endureth for ever, &c. *Pſ.* 136. 7. O Sun and Moon, bleſs ye the Lord, &c. and magnify him for ever, &c. Praiſe him, all ye Stars of Light. *Pſ.* 148. 3. Thus the Heavens declare the Glory of God, &c. in them hath he ſet a Tabernacle for the Sun, &c. *Pſ.* 19. 4, &c. O Sun, Moon and Stars, bleſs ye the Lord, praiſe him and exalt him above all Things for ever. Song of the three Children.

So

which God created to enlighten the World, and to be for Signs and for Seaſons, &c. the great and wiſe Architect in the fourth thouſand Year created and eſtabliſhed the Throne of *David*, and promiſed to build him a ſure Houſe. 2 *Sam.* 23. *Jer.* 33. And God hath ſworn by his Holineſs that he will not fail *David*, ſaying, His Seed ſhall endure for ever, and his Seat is as the Sun before me; and it ſhall be eſtabliſhed for ever as the Moon, and as the faithful Witneſs in Heaven, &c. *Pſ.* 89. 34. and 136. Again *David* muſt have one Tribe, for he ſhall have a Light always before the Lord, &c. 1 *Kings*, 11. 36. The holy Prophets alſo by their divine inſpired Writings are another great Light to the Church in this thouſand Year: and they muſt ſhine more and more unto a perfect Day. Even as it is ſaid, Moreover the Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſevenfold as the Light of ſe-

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ven Days, &c. *Iſai.* 30. Thus the true Kingly Power and the Prieſtly Office, reſembling the Heavenly Bodies, began to riſe upon the World and give Light upon the Earth more eminently than before, to ſeparate the Day from the Night, and to be for Signs and for Seaſons, &c. For it was ſo: he ſpake, and it was, &c. The Counſel of the Lord ſhall ſtand for ever. *Pſ.* 33. 9. And God ſaw that it was good. Therefore praiſe the Lord of all Lords, for his Mercy endureth for ever, &c. Who made great Lights, for his Mercy endureth for ever, &c. *Pſ.* 136. 7. O Sun and Moon, bleſs ye the Lord, &c. and magnify him for ever, &c. Praiſe him, all ye Stars of Light. *Pſ.* 148. 3. Thus the Heavens declare the Glory of God, &c. in them hath he ſet a Tabernacle for the Sun, &c. *Pſ.* 19. 4, &c. O Sun, Moon and Stars, bleſs ye the Lord, praiſe him and exalt him above all Things for ever. Song of the three Children.

So

So was the Evening, ſo was the Morning, the fourth Day, that is, the fourth thouſand Year, to the full Time of Chriſt Jeſus, the Son of *David*, called the bright and Morning Star. *Rev.* 22. 16. See 2 *Eſd.* 16. 48. and 6. 45. *Mat.* 13. 43. He telleth the Number of the Stars, and calleth them all by their Names, *&c. Pſ.* 147. 4.

Ver. 20, *&c.*

Ver. 20, *&c.* Again God ſaid, Let the Waters bring forth abundantly every creeping Thing that hath the Soul of Life: and let the Fowl fly upon the Earth in the Face of the outſpread Firmament of the Heavens. And God created great Whales, and every living Thing which the Waters brought forth abundantly in their Kinds, and every feathered Fowl according to his Kind. And God ſaw that it was good, and God bleſſed them,

them, ſaying, Bring forth Fruit and multiply, and fill the Waters in the Seas, and let the Fowl multiply in the Earth.

So was the Evening, ſo was the Morning, the fifth Day.

We come now to take a View of the fifth Day's Creation, or the State of the Chriſtian Church in the fifth thouſand Year, wherein Life and Immortality are brought to Light through the Goſpel of Chriſt. Here God ſaid, Let the Waters bring forth abundantly the moving Thing, the living Soul, *&c.* that is, the Waters under the Heavens, called Seas, v. 9. Theſe Seas repreſent the unbelieving Nations which God ſeparated from the Family of *Abraham* on the third Day, as above, v. 9. 13. when he laid the Foundations of the Earth, &c. *Job.* 38. 4. And now the Partition Wall is taken down, &c. *Heb.* 4. and 10. and the Law of Circumciſion is aboliſhed; for the Gentiles

ſhall

ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing, &c. *Iſai.* 60. Theſe all look up unto thee, O Lord, to give them Meat, &c. *Pſ.* 104. 27. The dead Things are formed under the Waters, &c. *Job.* 26. 5, &c. All under Heaven is mine, &c. *Job.* 41. 2, &c. For unto *Behemoth* (*viz.* the Pope, &c.) thou gaveſt that Part that was dried up the third Day, &c. 2 *Eſd.* 6.

Now it is manifeſt that in the Beginning of the fifth thouſand Year our great Creator and Redeemer, Jeſus Chriſt the Son of *David*, took upon him his Prieſtly Office according to the Order of *Melchiſedek*, and alſo inſtituted his two holy Sacraments of Faith and Water, that is to ſay, Baptiſm and the Supper of the Lord, for a new Covenant. Theſe ſacred Inſtitutions, with the all-powerful Goſpel of Jeſus, and the holy Zeal of his true Diſciples, ſo prevailed over the Gentile World, called the Waters under Heaven, ver. 9. that

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in a little Time both Kings and Emperors bowed to his Scepter: for God created great Whales, &c. great Kingdoms, *Rome*, &c. called the *Behemoth*. The dumb Waters and without Life (ſpiritual) heard his Voice, and lived, &c. 2 *Eſd.* 6. 48. The Voice of the Lord is upon the Water, &c. *Pſ.* 29. 3. The Sea is his, and he made it, &c. *Pſ.* 95. 5. They were born of Water, and of the Spirit, &c. *John*, 3. 5, &c. For we are his Workmanſhip, created in Chriſt Jeſus, &c. *Epheſ.* 2. 10. See *Mat.* 5. 17. and 7. 1, &c. This is *Eſau* or *Edom*. And God ſaw that it was good, and God bleſſed them, ſaying, Bring forth Fruit, and multiply, &c. And it was ſo at the Commandment of God, that the Nations might praiſe his wondrous Works, (and believe the Goſpel of Chriſt,) 2 *Eſd.* 6. 48. But they have defiled the Name of him that made them, &c. The Thorns ſprang up, and choaked them.

ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing, &c. *Iſai.* 60. Theſe all look up unto thee, O Lord, to give them Meat, &c. *Pſ.* 104. 27. The dead Things are formed under the Waters, &c. *Job.* 26. 5, &c. All under Heaven is mine, &c. *Job.* 41. 2, &c. For unto *Behemoth* (*viz.* the Pope, &c.) thou gaveſt that Part that was dried up the third Day, &c. 2 *Eſd.* 6.

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them. *Mat.* 13. *Heb.* 6. 8. 2 *Eſd.* 8. 60, *&c.*

So was the Evening, ſo was the Morning, or Light and Darkneſs, the fifth Day, that is, the fifth thouſand Year: for his Mercy endureth for ever. Praiſe the Lord, ye Dragons, and all Deeps, *&c.* Creeping Things and feathered Fowls, &c. *Pſ.* 148. 7, &c. O Whales, and all that move in the Waters, bleſs ye the Lord, &c. All ye Fowls of Heaven, bleſs ye the Lord, and praiſe him above all Things for ever. Song of the three Children, ver. 80. For you that were once Darkneſs are now Light in the Lord, &c. *Epheſ.* 5. 8. *John*, 1. and 2. *Iſai.* 54. See *Heb.* 6. and 7.

Ver. 24, &c.

Ver. 24, &c. Again God ſaid, Let the Earth bring forth the living Creature after his Kind, Cattle and creeping Things, and the Beaſt of the

the Earth after his Kind; and it was ſo. And God made the Beaſt of the Earth after his Kind, and the Cattle after their Kind, and every Creeping Thing that moveth upon the Earth after his Kind; and God ſaw that it was good.

Ver. 26, &c. Furthermore, God ſaid, Let us make Man in our Image, according to our Likeneſs; and let them rule over the Fiſh of the Sea, and over the Fowls of the Heavens, and over the Beaſts, and over all the Earth, and over every Thing that creepeth and moveth upon the Earth. Thus God created Man in his own Image, in the Image of God created he him, Male and Female created he them. And God bleſſed them, and God ſaid unto them, Bring forth Fruit and multiply, and fill the Earth and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the Heaven, and over every Beaſt that moveth upon the Earth. And God ſaid, behold, I have

given unto you every Herb bearing Seed, which is upon all the Earth, and every Tree wherein there is Fruit bearing Seed; to you it ſhall be for Meat. Likewiſe to every Beaſt of the Earth, and to every Fowl of the Heaven, and to every Thing that moveth upon the Earth which hath Life in itſelf, every green Herb ſhall be for Meat: and it was ſo. And God ſaw every Thing that he had made, and lo, it was very good.

So was the Evening, ſo was the Morning, the ſixth Day.

We come now to the ſixth and laſt Day's Creation, in Order to take a View of the State of the Chriſtian Church in the ſixth Thouſand Year, the moſt pure reformed Church of Chriſt, according to Election and Grace. *Rom.* 9. 8. For now on the ſixth Day God ſaid, Let the Earth bring forth the living Creature after his Kind, &c. and it was ſo, &c. For the Dry-land his Hand hath formed, &c.

&c. *Pſ.* 95. 1, &c. The whole Earth is the Lord's, &c. *Pſ.* 24. and 29. and 50. See *Eccluſ.* 16. and 17. and 24. and 36. The Multitude of Camels ſhall cover thee, &c. *Iſai.* 60. 1, &c. The Deſert and the Wilderneſs ſhall rejoice, &c. *Iſai.* 35. 1, &c. And God ſaw that it was good.

But an Head or Governour over theſe Creatures of the Earth is wanting, one more excellent in Form and Beauty, more wiſe and underſtanding. To this End God ſaid, Let us make Man in our Image, according to our Likeneſs, &c. that is, in this ſixth Thouſand Year God Almighty is pleaſed by a Kind of new Creation or Reformation to ſeparate to himſelf a peculiar People, on whom he beſtoweth the higheſt Marks of his Favour, Godlike Underſtanding, the Image of his Son. *Rom.* 8. 29. To theſe alone Dominion and Sovereignty will be given over all Sheep and Oxen, &c. all Mankind. See *Pſ.* 8. and 104. But as yet we ſee not all

Things ſubdued unto us. *Heb.* 2. 8. This is the Church of *Philadelphia*, which I call the Church of *England*, (*Rev.* 3. 12, &c.) and the royal Stone. *Dan.* 2. 34, &c. It is the Joy of the whole Earth, &c. *Pſ.* 48. And God bleſſed them, &c. This is *Jacob*. *Pſ.* 24. 6. Curſed be he that curſeth thee, &c. See *Numb.* 24. 9. *Gen.* 27. 29, &c. and 12. 3, &c. and 28. 3. Here the Seed fell in good Ground, &c. *Mat.* 13. 8, &c. This is the fourth Generation and the laſt. See *Pſ.* 24. Thus God created Man in his own Image, &c. ſee 2 *Eſd.* 6 53.

Furthermore God ſaid, To every Beaſt of the Earth, and to every Fowl of the Heaven, &c. which hath Life in itſelf, every green Herb ſhall be for Meat; that is, to every Man of whatſoever Denomination, having Life in himſelf or the leaſt Remains of the good Seed, ſhall be given all the freſh Springs of Knowledge and all divine Graces: for all Fleſh ſhall know the

the Lord, all under Heaven is his, Jews and Infidels. *Job* 41. 2. He feedeth the young Ravens, &c. *Job* 39. 3, &c. He giveth to the Beaſt his Food, and to the young Ravens that call upon him. *Pſ.* 147. 9. Upon whom ſhall not his Light ariſe, *&c.* *Job* 25. 3. Theſe all look up unto thee, O Lord, *&c.* *Pſ.* 104. 27. And this is called the great Church. *Pſ.* 22. 26. and 40. 12. and 35. 18. the elect Church of Chriſt. And it was ſo: that is, it ſhall be ſo at the appointed Time, to manifeſt God's Glory and Grace to Mankind. See *Ezek.* 36. and 37. All this is agreeable to God's holy Covenant which he made with *Noah*, &c. *Gen.* 9.

And God ſaw every Thing that he had made, and lo, it was very good. Go in and ſee the Beauty and Greatneſs of the Building, *&c.* 2 *Eſd.* 10. ver. 50.---55. And now the Lord is King, *&c.* See *Pſ.* 96. and 97. and 98. and 99. and 100.

So was the Evening, ſo was the Morning, the ſixth Day, that is, the ſixth Thouſand Year: for he ſpake, and it was, &c. *Pſ.* 33. 9. and 136. O Beaſts and Cattle, bleſs ye the Lord, &c. O Children of Men, bleſs you the Lord, praiſe him and magnify him for ever. Song of the three Children. Thus by the Word of the Lord were the Heavens made, and all the Hoſt of them by the Breath of his Mouth, &c. *Pſ.* 33. 6. &c.

Chap. 2. ver. 1, &c.

Ver. 1, &c. And the Heavens and the Earth were finiſhed, and all the Hoſt of them. And on the ſeventh Day God had finiſhed his Work which he had made, and he reſted in the ſeventh Day from all his Work which he had made. So God bleſſed the ſeventh Day, and ſanctified it; becauſe in it he had reſted from all his Works which God had created and made,

made, (or which God had begun to make, as the *Greek* tranſlateth it.)

Thus the Heavens and the Earth were finiſhed, and all the Hoſt of them, &c. in ſix Days, as above. So God reſted in the ſeventh Day, &c. and ſet up his Throne. And God bleſſed the ſeventh Day, (our natural Day,) and ſanctified it, &c. for a Sign and Covenant, &c. *Exod.* 31. 13, &c. See *Deut.* 5. 15. *Exod* 16. 23. *Ezek.* 20. that is, God Almighty will now give Reſt to his elect People, the Church Triumphant, having ſubdued all her Enemies (his Enemies,) under her Feet. See *Rev.* 3. 12. See *Heb.* 4. 1, &c. *Pſ.* 45. and 91. and 22. And Chriſt our King is now Lord of the Sabbath, the New *Jeruſalem*. *Mat.* 12. 8. Bleſſed be God who hath extolled it forever. See *Job* 13. 1, &c. *Rev.* 19. and 20. and 21. He that overcometh ſhall ſit with me in my Throne. *Rev.* 3. 14, &c. and 4. and 5. O Lord our Governour,

how wondrous excellent is thy Name in all the Earth, &c. *Pſ.* 8. 6, &c. All the Ends of the Earth ſhall turn unto the Lord, &c. for to the Lord pertaineth the Kingdom, and he is Ruler among the Nations, &c. *Pſ.* 22. 27. and in his Hand are the deep Places of the Earth, &c. See *Pſ.* 95. and 24. O ſing unto the Lord a new Song, &c. *Pſ.* 96. and 97. and 98. and 100. See the ſeventh Heaven, as above.

Ver. 4, &c.

Ver. 4. &c. Theſe are the Generations of the Heavens and of the Earth when they were created, in the Day that the Lord God made the Earth and the Heavens, and every Tree of the Field before it was in the Earth, and every Herb of the Field before it grew. For the Lord God had not cauſed it to rain upon the Earth, neither was there a Man to till

the Ground; but a Miſt went up from the Earth, and watered all the Ground.

That is, theſe are the ſeveral Families and Succeſſions of the Church of God, their Ages and Periods, ſo determined by God in the Day when they were created, &c. See *Rev.* 1. and 2. and 3. Thus by Faith we underſtand that the Ages (or Generations of the Church) were framed by the Word of God, *&c. Heb.* 11. 3. See *Eccluſ.* 17. and 18. and 24. and 36.

This political Creation now finiſhed, let us enquire a little further into the Garden of *Eden*, for this is alſo a Figure.

THE

THE

Garden of *Eden*,

AND THE

Four Rivers of *Paradiſe*.

Geneſis, 2. ver. 7, &c.

Ver. 7, &c. THE Lord God alſo made the Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life: and the Man became a living Soul. And the Lord God planted a Garden Eaſtward in *Eden*, and there he put the Man whom he had made. For out of the Ground made the Lord God to grow every Tree pleaſant to Sight and good for Meat; the Tree of Life alſo in the midſt of the Garden, and

and the Tree of Knowledge of Good and Evil.

Ver. 10. &c. And out of *Eden* went a River to water the Garden; and from thence it was divided and became four Heads. The Name of the firſt River is *Piſhon*, &c. The Name of the ſecond River is *Gihon*, &c. The Name of the third River is *Hiddekel*, &c. And the fourth is *Perath*.

Ver. 15, &c. Then the Lord God took the Man, and put him into the Garden of *Eden*, to till it and to keep it. And the Lord God commanded the Man, ſaying, Thou ſhalt eat freely of every Tree of the Garden: but of the Tree of Knowledge of Good and Evil thou ſhalt not eat of it, for in the Day thou eateſt of it thou ſhalt die. And the Lord God ſaid, It is not good that the Man ſhould be alone, I will make him an Help-meet for him.

Ver. 19, &c. So the Lord formed of the Earth every Beaſt of the Field,

Field, and every Fowl of the Heaven, and brought them unto the Man to ſee what he would call them, &c. The Man therefore gave Names to all Cattle, &c.

Ver. 20. But for *Adam* there was not found an Help-meet for him, &c. And whilſt he ſlept the Lord God took one of his Ribs, &c. and of this Rib made he a Woman, and brought her to the Man. Then the Man ſaid, This now is Bone of my Bone, and Fleſh of my Fleſh, ſhe ſhall be called Woman, &c. And they were both naked, the Man and his Wife, and were not aſhamed.

Chap. 3. v. 1, &c.

Ver. 1, &c. Now the Serpent was more ſubtle than any Beaſt of the Field which the Lord had made. And he ſaid to the Woman, Yea, becauſe God hath ſaid you ſhall not eat of every Tree of the Garden. And the Woman ſaid unto the Serpent,

pent, Of the Fruit of the Trees of the Garden we may eat, but of the Fruit of the Tree which is in the midſt of the Garden God hath ſaid, You ſhall not eat of it, &c. Then the Serpent ſaid unto the Woman, You ſhall not ſurely die: for God doth know that in the Day you eat thereof your Eyes ſhall be opened, and you ſhall be as Gods (or Princes,) knowing Good and Evil. And the Woman ſaw that the Tree was good for Meat, &c. and ſhe took of the Fruit thereof and did eat, and gave alſo to her Huſband, and he did eat. Then the Eyes of them both were opened, and they knew that they were naked, &c. And the Lord God called unto *Adam*, and ſaid unto him, Where art thou, &c.

As above, Chap. 2. ver. 7, &c. The Lord alſo made the Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, &c. All this I think is a literal and

ſpecial

ſpecial Account of Man's Original and Formation, and ſeemeth plainly to ſhew that *Adam* (and in him all Mankind,) was made in the Image of God: for he gave him Breath, Life and Underſtanding, that is, ſpiritual Wiſdom and a reaſonable Soul, the true Image of God, (See Ch. 5. 1.) and gave him Power to rule all Things, &c. *Wiſd.* 10. 2. For God created Man without Corruption, and made him after the Image of his own Likeneſs, &c. *Wiſd.* 2. 23. and 12. 1. He filled them with Knowledge of Underſtanding, and ſhewed them Good and Evil, &c. that is, he put his Law in their Hearts, and ſhewed them what was good, and what was ſinful. *Ecclus.* 17. 6, and 24. He made Man from the Beginning, and left him in the Hand of his Counſel, &c. (that is, to himſelf.) Before Man are Life and Death, Good and Evil, &c. *Ecclus.* 15. 14, &c. See *Bar.* 3. 13. *Deut.* 30. 15. But the Seed of Evil is in our Fleſh, *Rom.*

Rom. 7. 25. the Corn of evil Seed hath been ſown in the Heart of *Adam* (that is, all Mankind,) from the Beginning, &c. 2 *Eſd.* 4. 30. and 9. 31, &c. See *Rom.* 4. and 5. and 6. Thus Man was created at the firſt, and became a living Soul and free Agent, able to ſtand and free to fall; and in this Capacity his Love and Service are more acceptable to God, for God loveth none if he dwell not with Wiſdom, that is, in the holy Laws of God. *Wiſd.* 7. 28. I am the Vine, you are the Branches, &c. *John*, 15. 5. I am the Bread of Life, &c. *John*, 6. 48. and 16. 1, &c. 1 *John*, 3. 4. If thou doeſt well, is there not Forgiveneſs, (or a Reward?) and if thou doeſt not well, Sin (or Judgment) lieth at the Door, &c. *Gen.* 4. 7. For the Wages of Sin is Death. *Rom.* 6. 23. Thus far as to Man's natural and primitive Creation and Abilities: we come now to the Figure, and to enquire into the

Garden

Garden of God, his Church, called *Paradiſe*.

Again, as we proceed, And the Lord God planted a Garden Eaſtward in *Eden*, and there he put the Man whom he had made, &c. Now as to this Garden or *Paradiſe*, as above, wherein grow all Trees deſirable for Sight, and good for Meat, &c. this pleaſant Garden we will call the Spouſe of Chriſt, or the Church of the Faithful in all Ages, that labour in keeping the Law of God: for herein grow all Trees bearing Fruit of precious Things, *&c. Song*, 5. v. 1. and 2. and Flowers of unchangeable Colour, *&c.* 2 *Eſd.* 6. 54. for the Children of Wiſdom are the Church of the Righteous, *&c. Eccluſ.* 3. 1. and 24. Hence Men are aptly and juſtly called in holy Scripture the Trees of Righteouſneſs, the Planting of the Lord, that he may be glorified, &c. *Iſai.* 61. 3. and in other Places, Trees that bring forth good Fruit, whoſe Leaf ſhall not fade,

fade, &c. *Pſ.* 1. 1, &c. and the Trees of *Eden* that are in the Garden of God, &c. *Ezek.* 31. 9. Surely the Vineyard of the Lord of Hoſts is the Houſe of *Iſrael*, and the Men of *Judah* are his pleaſant Plant, &c. *Iſai.* 5. 7. and 35. and 51. 3. Let my Beloved come into his Garden, and eat the Fruit of his precious Things. *Song*, 4. 16, &c. Alſo the *Hebrew* Doctors gather from *Song*, 4. 12. that this Garden is the Church of *Iſrael*. *Rabbi Menachem* on *Gen.* 2. 8. And all *Iſrael*, *Jews* and *Gentiles*, are here comprehended. See *Rev.* 21. 9, &c.

But we come now to enquire more particularly into the Tree of Life, which groweth in the Paradiſe of God, his Church, and the Tree of Knowledge of Good and Evil, &c. This Tree of Life is Chriſt the Lord, or the Graces of his holy Spirit called alſo Wiſdom, and the Water of Life, and the Bread of Life, &c. See *John*, 6. and 7. and 11. *Prov.*

11. 30. and 8. 23. which alſo was when thou madeſt the World, &c. *Wiſd.* 9. 9. *John*, 1. 1. He that overcometh ſhall eat of the Tree of Life, which is in the midſt of the Paradiſe of God. *Rev.* 2. 7. He ſhall eat of the hidden Manna, &c. *Rev.* 2. 17. I am the Vine, and you are the Branches, &c. Thus Chriſt Jeſus, our High Prieſt and King, the Firſt and the Laſt, is our Light and Life, the Tree of Life ſacramentally given us: for by Faith in him, and Obedience to his Laws, he dwelleth in us, and we in him. *Wiſd.* 7. 28. Bleſſed are they that keep his Commandments that they may have Right to the Tree of Life, &c. *Rev.* 22. 14. to the Garden of God, and the Graces of his holy Spirit. See 2 *Eſd.* 8. 52. He that findeth me findeth Life, &c. *Prov.* 8. 34. Of the Fruit of the Trees of the Garden we may eat, &c. *Gen.* 3. 2. yea freely. *Gen.* 2. 16. The Fruit of the Righteous

teous is the Fruit of the Tree of Life. *Prov.* 11. 30.

Furthermore, this Life-giving Plant, the Tree of Life, is ſaid to be in the midſt of the Garden, *Rev.* 2. 7. that is, throughout the Garden, in every Branch of the Candleſtick, or Age of the Church; for we are one Body in Chriſt, and Members one of another. In the midſt of the Street in the City, and of either Side of the River, was there the Tree of Life, &c. *Rev.* 22. 1. *Ezek.* 47. 12. Come unto me, all ye that be deſirous of me, and fill yourſelves with my Fruit, &c. *Eccluſ.* 24. 22: 2 *Eſd.* 2. 12. Wiſdom is a Tree of Life to them that lay hold on her, &c. *Prov.* 3. 13, &c. and 8. 19. and 9. 5.

But what is this Tree of Knowledge, which is alſo ſaid to be in the midſt of the Garden? The Fruit of this Tree is Sin and Death to taſte: it is a Breach of God's Law, ſo near groweth Death to Life! for the Knowledge of Sin is by the Law.

Rom. 3. 20. But Chriſt hath freed us from the Law of Sin, and of Death. *Rom.* 8. 2, &c. And the Wages of Sin is Death. *Rom.* 6. 23. *Gen.* 2. 16. This is the everlaſting Law of God, In the Day thou eateſt thereof thou ſhalt die. See *Deut.* 30. v. 15.--19. and 11. 26. The *Chaldee* calleth it a Tree, whoſe Fruit they that eat ſhall know the Difference betwixt Good and Evil, (they ſhall die a ſpiritual Death.) But of this forbidden Tree and it's pernicious Effects I ſhall ſpeak more at large hereafter.

It now followeth, And a River went out of *Eden* to water the Garden, and from thence it became Heads. The Name of the firſt River is *Piſhon*, &c. Then firſt as to theſe four Rivers in general, as I underſtand them, according to the Interpretation of their Names: for in theſe Rivers is comprehended the whole Church of God, as will appear. Theſe four main Rivers, coming

coming all from one and the ſame Spring or Head in the Garden of God, muſt be tinctured with one and the ſame divine Quality, and may juſtly be a Figure of the four Cherubims or Generations of the Church, of which I have ſpoken above. See *Ezek.* I. 1, &c. Theſe were joined by their Wings one to another, and one Wheel in another Wheel, they turned not back, &c. ſo alſo theſe four chryſtal Rivers, united in one, ſpread their Arms far and wide to find out Reſt. All this may ſhew the Unity of the Faith and the Brotherhood in Chriſt, and that they are Members one of another: that they all eat of the ſame ſpiritual Meat, &c. See the holy Candleſtick. *Exod.* 25, 31.

We come now to a more ſpecial and geographical Account. Here the firſt River is called *Piſhon*: which Name may ſignify the Increaſe of Waters, or the growing Greatneſs of the Mouth. And thus the wiſe Son

of *Sirach*, Ch. 24. 29. He filleth all Things with his Wiſdom as *Piſhon*, and as *Tygris* in the Time of the new Fruits, &c. See *Ezek.* 47. 12.) So the River of God is full of Water. The River *Piſon* may juſtly repreſent the firſt Generation of the Church under *Adam*, *Seth*, *Noah*, *Sem*, &c. to the Calling of *Abraham*. I Wiſdom caſt out Floods, I am as an Arm of the River, I run into Paradiſe as a Water Conduit, &c. *Eccluſ.* 24. 34. So then the firſt River of divine Knowledge (called Light, *Gen.* 1. 2.) communicateth her Light and Truth to the next: and ſo on. And *Moſes* put into the Breaſtplate of Judgment the Urim and the Thummim.

The Name of the ſecond River is *Gihon*, which by Interpretation is called a Breaſt, or Valley of Grace, the Houſe of Mercy, or pouring out. A River of this Name good King *Hezekiah* brought into the City of *David*, Mount *Sion*. 2 *Chron.* 32. 30.

30. The Pools of *Bethesda* and *Siloam*, (*John*, 5. 2. and 9. 7.) so divinely honoured by Christ, seem to come from this River, and bring with them an healing Quality, the true Emblem of Grace and Mercy. Here again he maketh the Doctrine of Knowledge to appear as the Light, and to overflow as *Gehon* in the Time of Vintage. *Ecclus.* 24. 31. For when he sendeth out his Light it goeth, &c. *Bar.* 3. 33. Here the Seed (called God's Law, 2 *Esd.* 9. 31.) falleth in stony Ground. *Mat.* 13. 20, &c. This River may justly represent the second Generation of the Church under *Abraham*, *David*, &c. For here God Almighty in a very signal Manner poured out his Graces and Blessings on *Israel*, for great and innumerable Fruit did spring up, &c. 2 *Esd.* 6. 54. And here God said, Let the Earth bring forth Grass, &c. *Gen.* 1. v. 9. 10. And he gave them his Laws and holy Oracles by *Moses* and the Prophets, and filled them with

Knowledge and Underſtanding. He drove out the Nations before them, and made Room for his Temple and holy City, the Houſe of Mercy: for his Mercy endureth for ever. *Pſ.* 136. and 117. and 90. and 78.

The Name of the third River is *Hiddekel*, or *Tygris*: this Name doth ſignify a ſharp Voice, or a charming Sound. To the Brink of this great River the Prophet *Daniel* was brought when he ſaw the Viſions of God touching theſe Times. Here he ſaw ſtanding on the River the Appearance of a Man cloathed in Linnen, but awful to behold, one like the Son of Man, or Chriſt the Lord: for the Voice of his Words was as the Sound of many Waters, and his Eyes were like unto Lamps of Fire, &c. *Dan.* 10. 1. *Rev.* 1. 13. and alſo other two Men. *Dan.* 12. 3. When thy Word goeth forth it giveth Light and Underſtanding to the Simple, *&c.* *Pſ.* 119. 130. For he filleth all Things with his Wiſdom as *Piſhon*

and

and as *Tygris* in the Time of the new Fruits, &c. *Ecclus.* 24. 29. See *Ezek.* 28. and 47. 12. *Rev.* 22. 1, *&c.* This great and rapid River, here called *Tygris* or *Hiddekel*, may repreſent the third Generation of the Church of God, the firſt Chriſtian Church under Chriſt and his Apoſtles, *&c.* until the Time of Harveſt. 2 *Eſd.* 15. and 16. *Mat.* 24. and 25. But the Thorns ſprung up, and choaked the Word. *Mat.* 13. 22. Here the glorious Voice of the Son of God was heard: He filleth all Things with his Wiſdom, &c. See *Pſ.* 29. 3, &c. He is like a Refiner's Fire, &c. *Mal.* 3. and 4. *Luke*, 3. 16. His Word runneth very ſwiftly, &c. *Pſ.* 147. 15. See *Ezek.* 47. 9, &c. But they have not judged aright, nor kept the Law, &c. *Wiſd.* 6. 1, &c. For when they had Liberty they deſpiſed the moſt High, &c. 2 *Eſd.* 8. 56, *&c.*

The Name of the fourth River is *Perath*, or *Euphrates*. This Name may ſignify fruitful or increaſing, agreeable

agreeable to the River *Pishon*. This River is the uttermost Verge or Boundary of the holy Land promised to *Abraham*. *Gen.* 15. 8. *Deut.* 1. 7. and 11. 24. In this great River *Babel* is drowned, and shall rise no more. *Jer.* 51. 64. Here the Prophet *Ezekiel* saw the Visions of God, and the Glory of the Lord, &c. And the Heavens were opened, and he saw the four Cherubims, &c. and the Throne of God, &c. of which I have spoken above. *Ezek.* 1. and 10. This River bringeth with it the Blessing of *Abraham*, &c. the Birthright and double Portion. *Esau* have I hated. *Mal.* 1. 1. *Obad.* v. 1, &c. This River is like the swelling of *Jordan*, for it overfloweth all it's Banks in the Time of Harvest: it becometh a Sea to cover the Earth. This is a River that cannot be passed over: the Waters were risen so that the Prophet *Ezekiel* could not ford it, that is, he could not see beyond it in his divine Visions, *Ezek.* 47. 5.

See *Rev.* 22. 1, &c. nor yet *Moſes* on the Mount. *Deut.* 34. Therefore this great River *Perath* muſt repreſent the fourth and laſt Generation of the Church of God, the reformed Church of Chriſt in her Glory, called the great Church, *Pſ.* 22. 25. and 40. 10. and 35. 18. the utmoſt Bounds of the everlaſting Hills, *Gen.* 49. 26. for all Nations ſhall flow unto her. *Iſai.* 2. 2. and 60. If thou ſend forth thy Spirit they are created, and thou reneweſt the Face of the Earth: let the Lord rejoice in his Works. *Pſ.* 104. 30. For the Sea is his, and he made it, &c. *Pſ.* 95. 5, &c. Here he maketh the Underſtanding to abound like *Euphrates*, and as *Jordan* in the Time of Harveſt, For he filleth all Things with his Wiſdom, &c. *Ecclus.* 24. 30. He giveth Food to all wild Beaſts, &c. *Pſ.* 136. Here the Seed falleth in good Ground. *Mat.* 13. 23.

Thus far as to theſe four Rivers that water the Garden, and their vaſt Extent,

Extent, and their Communication with each other, agreeable to the four Cherubims, &c. *Ezek.* 1. and 10. It now followeth in the Text, And the Lord God took the Man, and put him into the Garden of *Eden*, to till it and to keep it, &c. that is, as I underſtand it, to keep God's holy Commandments and Precepts, even the whole Law of God, the Moral Law, agreeable to what is contained or may be comprehended in the Tables of the Teſtimony. *Exod.* 20. 1, &c. For it followeth, Ver. 16. Of every Tree of the Garden thou mayeſt eat freely, (See *Gen.* 3. 2. *Prov.* 3. 18. and 11. 30.) but of the Tree of Knowledge of Good and Evil thou ſhalt not eat of it, &c. This interdicted Tree (as I ſaid above,) is Death to taſte. By this Fruit may be underſtood all Sin and Wickedneſs, all Things that are forbidden in God's Law and the holy Goſpel of Jeſus. For he hath compared his Judgments (his Laws) to a

Ring,

Ring, 2 *Eſd.* 5. 42. and to a Wheel full of Eyes. *Ezek.* 1. and 10. He that breaketh one of theſe Commandments is guilty of all. But Sins of Ignorance are not comprehended in this Interdict, as when a Man killeth his Neighbour unawares, &c. So then all Things that are ſtrictly forbidden by the Law of God, and are repugnant to the Law of Nature and the Light of Reaſon, are here underſtood and held ſinful. Hence this forbidden Tree is called the Tree of Knowledge of Good and Evil. Of this Tree *Adam* is ſaid to eat; but of this hereafter.

This forbidden Tree is alſo ſaid to be in the midſt of the Garden, becauſe human Frailty (the Corn of Evil Seed, 2 *Eſd.* 4. 30.) is common to all Mankind, as I have ſaid above. And thus *Moſes*, I have ſet before thee Life and Death, Good and Evil, &c. *Deut.* 30. 19. Butter and Honey ſhalt thou eat, (all Spiritual Knowledge,) that thou mayeſt know how to refuſe

refuſe the Evil, and chuſe the Good. *Iſai.* 7. 15. My Son eat Honey for it is good. *Prov.* 24. 13. See *Pſ.* 1. 1, &c. Song, 5. 1, &c. Therefore whenever the choſen People of God turned out of the Way, and walked not in the Law of the Lord, they were ſaid to be naked, they were aſhamed to appear before God, as *Iſrael* was in *Horeb*: for *Moſes* ſaw that they were naked, that they had ſinned. See *Exod.* 22. ver. 25. 34: and 32. 34. I counſel thee to buy of me Gold tried in the Fire, &c. and white Raiment, &c. *Rev.* 3. 18. He that overcometh ſhall eat of the Tree of Life, &c. *Rev.* 2. 7. See *Gen.* 3. ver. 6. 7. But this Death here ſpoken of is more particularly a ſpiritual Death, or Baniſhment from God's holy Preſence and Sanctuary. All Men living are Vanity; all have ſinned. See *Pſ.* 78. and 39. Thou turneſt Man to Contrition, &c. *Pſ.* 90.

All

All this leadeth us to enquire into Ch. 3. for here the Serpent tempteth *Eve* to break the Law of God, and ſhe her Huſband; but this is myſtically to be underſtood, as will appear. And the Lord God cloathed them with Skins, which the *Chaldee* calleth Garments of Honour, Signs of Grace and Glory in Chriſt.

Note, the *Hebrew* Doctors ſay thus, The holy bleſſed God hath given us a Law, which is the Tree of Life; and whoſoever doth all that is written therein, and knoweth the Lord, ſhall thereby be made worthy of the Life to come, &c. and he will give him all temporal Bleſſings. *Maimony.*

THE

THE HOLY SENTENCE AND JUST DECREE

Touching *Adam* and his Bone, or Generation.

Gen. Ch. 3. ver. 14. *&c.*

Ver. 14. *&c.* AND the Lord God ſaid unto the Serpent, Becauſe thou haſt done this curſed art thou above all Cattle, &c. Upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life. I will put Enmity between thee and the Woman, and between thy Seed and her Seed: he ſhall break thy Head, and thou ſhalt bruiſe his Heel.

Ver. 16. Unto the Woman he ſaid, I will multiply thy Sorrow and thy Conception. In Sorrow ſhalt thou bring forth Children: and thy Deſire ſhall be to thy Huſband, and he ſhall rule over thee.

Ver. 17, &c. And unto *Adam* he ſaid, Becauſe thou haſt hearkened unto the Voice of thy Wife, and haſt eaten of the Tree which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed is the Ground for thy Sake, in Sorrow ſhalt thou eat of it all the Days of thy Life. Thorns alſo and Thiſtles ſhall it bring forth unto thee, and thou ſhalt eat the Herb of the Field. In the Sweat of thy Brows ſhalt thou eat Bread till thou return unto the Ground, for out of it waſt thou taken: Duſt thou art, and unto Duſt thou ſhalt return.

Ver. 20, &c. And *Adam* called his Wife's Name *Eve*, becauſe ſhe was the Mother of all living. And the Lord made for *Adam* and for his Wife Coats of Skin, and cloathed

 them.

them. And the Lord God ſaid, Behold the Man is become as one of us to know Good and Evil: and now leſt he put forth his Hand, and take alſo of the Tree of Life, and eat and live for ever. And the Lord God ſent him forth from the Garden of *Eden* to till the Ground from whence he was taken. And he drove out the Man: and he placed at the Eaſt End of the Garden of *Eden* Cherubims and a Flaming Sword, which turneth itſelf to keep the Way of the Tree of Life.

As above, Chap. 3. 14, &c. the Lord God ſaid unto the Serpent, Becauſe thou haſt done this, curſed art thou above all Cattle, &c. By this Serpent I think are to be underſtood all unrighteous and cruel Men, the whole Generation of Vipers, having a wicked Heart. *Mat.* 23. 33. and 16. 23. *Jude* ver. 11. *Mic.* 7. 16. *Rom.* 16. 20. 2 *Eſd.* 9. 32. &c.

&c. He that committeth Sin is of the Devil, &c. *John.* 8. 44. *Cain* was of that wicked one, *&c. John* 3. 1, *&c. Heb.* 2. 14. So that hereby may be meant the whole Power of Sin and Satan from the Beginning, and this Curſe his final Deſtruction, or the Fall of *Babylon* the Great. *Rev.* 18. and 19. The Corn of evil Seed is ſown in the Heart of *Adam*, from the Beginning, &c. 2 *Eſd.* 4. 30.

Furthermore God ſaith to the Serpent, I will alſo put Enmity between thee and the Woman, *&c.* By this perpetual Enmity and War, may be meant the continual Malice and Efforts of this potent and deviliſh Adverſary againſt the true Faith and Church of God, here called the Woman's Seed, which under Chriſt her King ſhall go forth conquering and to conquer. *Rev.* 6. 2. and 19. 11, &c. She ſhall break the Serpent's Head, or finally overthrow his Power. *John* 12. 31. See how he falleth like

Lightning down from Heaven! See *Iſai.* 14. 12. *Luke* 10. 18. 1 *Pet.* 5. *Rev.* 18. 8, *&c.* and 19. 1, *&c.* Therefore curſed ſhall he be above all Cattle, &c. Duſt ſhall be the Serpent's Meat. *Iſai.* 65. 25. *Ezek.* 39. Woe be unto them, for they have followed the Way of *Cain! Jude* ver. 5, *&c.* And when the Sons of God came and ſtood before the Lord, *&c.* (that is, whenever God Almighty reeſtabliſhed his Church and Kingdom,) Satan came alſo amongſt them, to move God againſt them to deſtroy them without Cauſe. But his Power is limitted, *Job* 1. and 2. Behold bleſſed is the Man whom God correcteth, *&c.* See *Mat.* 5. 7. *Job* 5. 17, *&c.* *Pſ.* 94. 12. Poor *Job* holdeth faſt his Integrity, and is reſtored to his Crown and Kingdom. *Job* 42. 10. But of this Parable I have ſpoken in another Place. Now the Fulfilling of this Sentence the *Hebrew* Doctors have referred to the laſt Days, the Days of the King Meſſias. So

this

this general Sentence, touching the Serpent, may juſtly repreſent the Fall of Great *Babylon*. Rejoice over her, thou Heaven, *&c.* *Rev.* 18. 20.

Again, Ver. 16. unto the Woman God ſaid, I will multiply thy Sorrow, and thy Conception, &c. Theſe Words plainly ſhew what infinite Sorrow the Woman ſhould have in her Procreation and Generation, and in her the Church of God in her Travail. Surely all Men living are Vanity. *Pſ.* 95. 5. And laſtly her Deſire or Obedience ſhall be to her Huſband, (in Chriſt,) and he ſhall rule over her. Wives ſubmit yourſelves unto your own Huſbands as unto the Lord, &c. As the Church is in Subjection to Chriſt, even ſo let the Wives be to their Huſbands, *&c.* *Epheſ.* 5. 22, &c. See Song 5. ver. 6.---8. *Rev.* 21. 9, &c.

Ver. 17. And unto *Adam* he ſaid, Becauſe thou haſt hearkened to the Voice of thy Wife, &c. All this may be as much as if the great Judge of

all Mankind had ſaid, *Adam*, thou art the natural Father of all Mankind, all earthly Men, as thy Name importeth. I ſpeak to thee as to a Prince or Governour, and in thee to all thy Sons and Succeſſors in Authority, including all private and wicked Men. Becauſe thou haſt hearkened to the Voice of thy Wife, (thy Bone, the Church in her corrupt Members,) and haſt not walked in my Statutes, nor kept my Judgments, curſed is the Earth for thy Sake, &c. Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the Field, &c. *Deut.* 23. 15, &c. In the Sweat of thy Brows ſhalt thou eat Bread till thou return unto the Ground, &c. See *Ezek.* 18. 1, &c. Thus in *Adam* all Men die, having a wicked Heart, but in Chriſt Jeſus, our ſecond *Adam*, ſhall all be made alive. He ſhall open the Gates of Paradiſe, and ſtay the threatning Sword againſt *Adam*, and feed the Lambs with the Fruit of Life. See

Levi's

Levi's Teſtament, 2 *Eſd.* 7. 57. &c. and 8. 59, &c. 1 *Cor.* 15. 1, &c.

And now by way of Concluſion, and for our better underſtanding this parabolical Sentence, *Adam*, v. 20. called his Wife's Name *Eve*, that is, Life; becauſe ſhe was the Mother of all living, thoſe that are written in the Book of Life. *Rev.* 20. 11, &c. and 21. ver. 1.---7. that is, the elect People of God, as alſo the Church of God in general. Her Seed (that overcome, *Rev.* 2. and 3.) ſhall eat of the Tree of Life, &c. They ſhall not be hurt of the ſecond Death, a ſpiritual Death, they ſhall eat of the hidden Manna, &c. They ſhall be cloathed in white Raiment, and have Power over the Nations, &c. They ſhall ſit with Chriſt in his Throne. See *Rev.* 2. ver. 7.--11. and 17. 26. and 3. 5. and 4. 2.

And the Lord God made for *Adam* and for his Wife Coats of Skin, and cloathed them. Theſe Garments of

Holineſs, as the *Chaldee* explaineth it, repreſent the white Raiment, *Lev.* 16. 32. *Exod.* 28. 2, *&c.* *Rev.* 3. 5. and they are here given by God in Chriſt to *Adam*, and his Bone or Generation, for a Sign of his Grace and Love to the juſt and upright Man in all Ages of the Church: their gracious Lord God hath found out a Ranſome for them, he hath made an Attonement for them, *Lev.* 16. 30. *Mat.* 27. 1, &c. *Rev.* 5. 1, &c. *Rom.* 5. 11. and hereby letteth them know that they are his Servants for ever: they are bought with a Price and ſhall never periſh, neither ſhall any one pluck them out of his Hand. *John* 10. 28. *Iſai.* 60. and 61. They that love thy Law ſhall have great Proſperity, and no Evil ſhall hurt them. *Pſ.* 119. 165. and 148. and 149. This is as it were inſtalling them into the Office of Prieſthood under Chriſt their King, according to the Order of *Melchiſedek*, and eſta-

bliſhing the Church Government for ever. See *Iſai.* 54. 9. He that overcometh ſhall not be hurt of the ſecond Death, *Rev.* 2. 11. that is, a ſpiritual Death. Wickedneſs cannot overcome Wiſdom.

To proceed, and the Lord God ſaid, Behold, the Man is as one of us to know Good and Evil, &c. that is, all Fleſh hath corrupted his Way upon the Earth, &c. *Gen.* 6. 12. Thee only *(Noah)* have I found righteous in this Generation. *Gen.* 7. 1, *&c.* Again, behold, the People is one, and they have all one Language, &c. *Gen.* 11. 6. that is, they all follow one another in an evil Way, and are as one in Unbelief and Hardneſs of Heart. A Separation muſt be made: what Fellowſhip hath Light with Darkneſs, &c. See 2 *Eſd.* 7. 20. My Garden and Trees of Life are kept for the Juſt, them that know no Evil, (the Cherubims, or Saints, *Pſ.* 149) they ſhall walk with me in White

White. *Rev.* 3. 4. Begone out of my Sight, thou bloody Man, into the Land of *Nod*, the Houſe of Fugitives and Vagabonds. Thou art of thy Father the Devil, thou haſt been a Murderer from the Beginning; go till the Ground from whence thou waſt taken, and feed on Duſt. See Ch. 4 7, &c. *John* 8. 44. *Iſai.* 65. 1. *John* 3. 12.

And he drove out the Man, &c. (See *Wiſd* 10. 1, &c. that is, he baniſhed the Wicked and Unbelievers from his holy Preſence and Sanctuary, as above deſcribed from Generation to Generation, &c. See *Pſ.* 90. 1, &c. For he ſitteth between the Cherubims, (*Pſalm* 99. and 80. and 104.) and his royal Law is as a flaming Sword in the Hand of his faithful Cherubims (his Saints and Servants,) to guard the Tree of Life and Paradiſe of God (on the Eaſt of *Eden*, Chap. 4. 16) from prophane Hands. See *Epheſ.* 6. 17. For

there

there ſhall in no wiſe enter into the City any Thing that defileth, &c. *Rev.* 21. 27. Let the Praiſes of God be in their Mouths, and a two-edged Sword in their Hands, to execute Judgment on the Heathen, &c. (the whole Body of Antichriſt:) this Honour have all his Saints. *Hallelujah! Pſalm* 149. So this Sentence ſeemeth to be final to the Wicked. See *James* 5. 6.

We will now conclude with the firſt Man *Adam*'s Song compoſed for the Sabbath Day, as the *Chaldee* ſaith, *Pſalm* 92. wherein he prophetically declareth the Grace of God to his People, &c. that his Eyes ſhall behold the Deſtruction of his Enemies, &c. and the Juſt ſhall flouriſh in old Age, &c. ſaying, he is my Rock, and no Injurious-evil is in him, *&c.* See *Deut.* 32. 1, *&c.*

Note, this holy Sentence touching the Serpent may plainly ſhew us the

the deplorable Condition of all wicked Men, and finally *Adam*'s Victory in Chriſt over Sin and Death And in *Adam*'s Sentence we may ſee that all Men are mortal, that all have ſinned and muſt die. See *Pſalm* 39. 6, *&c.* and *Jude*'s Epiſtle.

OB-

OBSERVATIONS

Touching CAIN and ABEL.

Geneſis, Ch. 4. 1, &c.

Ver. 1, &c. AND *Adam* knew *Eve* his Wife, and ſhe conceived and bare *Cain*, &c. and ſhe again bare his Brother *Abel*, &c. Theſe two Brethren are thought to be Twin Sons, and to be born unto *Adam* an Hundred and thirty Years before *Seth*. *Gen.* 5. 3. I am inclined to think that this Story alſo is a Myſtery, and that theſe two Brethren are here made uſe of by way of Figure and Example, to repreſent the two Generations of Men which come of *Adam*, the Righteous and the Wicked, the Woman's Seed and the Ser-

Serpent's Seed, called the Children of Light and of the Day, and the Children of the Night and of Darkneſs, as I have hinted above. See *Gen.* 6. *Heb.* 11. and 12. 1 *John*, 3. 12. *Jude*'s Epiſtle. For the unrighteous Man (called *Cain*,) periſhed by a Flood of Waters; becauſe he departed from Wiſdom, and ſlew his Brother in his Fury, &c. *Wiſd.* 10. 3. And he that hateth his Brother is a Murderer, &c. See *John*, 8. *Prov.* 8. 1, &c. *Jude*, *Pſ.* 5. *Mat.* 23. 35.

Ver. 3, &c. And it was at the End of Days (called the laſt Days, *Iſai.* 2. 2.) that *Cain* and *Abel* (or *Hebel*, which ſignifieth Vanity,) brought their Offerings before the Lord, &c. (All Men living are *Hebel*, though ſettled in good Eſtate, *Pſ.* 39. 6, &c.) and the Lord had Reſpect unto *Abel* and unto his Offering; but unto *Cain* and unto his Offering he had not reſpect. And *Cain* was very angry. *Eſau* was

angry with *Jacob*. *Gen*. 27. And the Lord ſaid unto *Cain*, Why art thou grieved, &c. If thou do well, is there not Forgiveneſs, and a Reward for thee? Thy Brother ſhall be obedient to thee, and thou ſhalt rule over him. And if thou doeſt not well, Sin, or Judgment, lieth at the Door. And thus the *Chaldee*, Thy Sin is kept to the Day of Judgment, in which Vengeance ſhall be taken on thee if thou convert not. And thus *Moſes*, He hath ſet before thee Life and Death, Good and Evil, &c. *Deut*. 28. 30. See 2 *Eſd*. 7. 59, &c. The Wages of Sin is Death. *Rom*. 6.

Ver. 8, &c. And *Cain* roſe up againſt *Abel* his Brother, and ſlew him. And the Lord ſaid unto *Cain*, Where is *Abel* thy Brother, &c. the Voice of thy Brother's Blood crieth unto me from the Earth. (See *Luke*, 18. 7. *Rev*. 6. v. 9. 10.) And now curſed art thou from the Earth, &c. When thou tilleſt the Ground it ſhall not henceforth

henceforth yield her Strength unto thee: A Fugitive and a Vagabond ſhalt thou be in the Earth. See Ch. 3. v. 14.---19.

Ver. 13. And *Cain* ſaid unto the Lord, My Iniquity is greater than may be forgiven. Behold, Thou haſt driven me out this Day from the Face of the Earth, and from thy Face ſhall I be hid: and I ſhall be a Fugitive and a Vagabond in the Earth, &c. See 2 *Eſd.* 8. and 9. and 10.

Ver. 16, &c. And *Cain* went out from the Preſence of the Lord, and dwelt in the Land of *Nod*, (or Baniſhment,) on the Eaſt of *Eden*, &c. And here God ſet Cherubims to keep Watch, Ch. 3. for he hath ſeparated his Light from the Darkneſs, *Gen.* 1. 4. And *Cain* knew his Wife, &c. ver. 25. And *Adam* knew his Wife again, and ſhe bare a Son, (in *Adam*'s own Likeneſs, Ch. 5. 3.) and ſhe called his Name *Seth*: for God hath given unto me another Son inſtead of *Abel*, becauſe *Cain* ſlew him.

See

See *Numb.* 24. 23. And the Blood of Chriſt ſpeaketh better Things than that of *Abel.*

Ver. 26. And to *Seth* himſelf there was born a Son, and he called his Name *Enoſh*, (Sorrowful,) then began Men prophanely to call on the Name of the Lord: to fall into Idolatry and other Wickedneſſes. See *Gen.* 6. 1, &c. *Jude*, v. 11, &c. and the Flood overwhelmed them afterwards. And thus *Benjamin* in his laſt Teſtament ſaith, that the whole Earth was made deſolate with the Flood for *Cain*'s Cruelty to his Brother *Abel*, &c. And alſo, they that are like *Cain* in Spitefulneſs and Hatred towards their Brethren, ſhall be puniſhed with the ſame Puniſhment for ever as he was. See *Wiſd.* 10. 3. They ſhall be baniſhed from the Preſence of God. Woe be unto them that follow the Way of *Cain*, &c. Behold, the Lord cometh with ten thouſand of his Saints, to give Judg-

ment againſt all Men, and to rebuke all the Ungodly among them, &c. *Jude*, v. 14, &c. 2 *Eſd.* 15. and 16. *Pſ.* 147. and 148. and 149. *Rev.* 18. and 19. *Iſai* 66. *Jer.* 50. and 51.

Note in Ch. 3. v. 23. 24. we learn that when *Adam* had broken the Law of God, he was baniſhed from his Garden and holy Preſence, &c. And at the Eaſt End of the Garden of *Eden* the Lord God placed Cherubims and a flaming Sword to protect and defend his Paradiſe from prophane Hands; ſo alſo in this divine Myſtery, Ch. 4. 8, &c. when *Cain* ſlew his Brother *Abel*, he was driven out from the Preſence of the Lord into the Land of *Nod*, on the Eaſt of *Eden*, &c. From all this we may underſtand that God's faithful Servants, here called Cherubims, ſhall keep conſtant Watch on the Eaſt, and defend the pure Faith and Church of God againſt all Aſſaults

of Sin and Satan. The bloody *Cain* may ſtand in oppoſition againſt her, and the Serpent may tempt her to Folly, and ſtir up Enmity againſt her, as we ſee in *Job*, Ch. 1. and 2. but all in vain. *Job*, 42. Curſed is the Serpent above all Cattle, &c. and *Cain* is driven out from the Preſence of the Lord, with a Curſe upon his Head, &c. For you know that no Murderer hath eternal Life abiding in him. 1 *John*, 3. 15. Wickedneſs cannot overcome Wiſdom. *Wiſd.* 7. 30.

Thus far I have preſumed to give you my Thoughts on this great Myſtery of the Creation, &c. for I verily believe that theſe four Chapters contain the Foundation of all God's holy Myſteries recorded by the Prophets, touching his Diſpenſations to Mankind in general; for he ſpake, and it was made, &c. And the like holy Method of declaring from the Beginning we ſee in the Revelations of Je-

ſus Chriſt to his beloved diſciple *John*, ſaying, Write the Things which thou haſt ſeen and the Things which are, and the Things which ſhall be hereafter, *&c. Rev.* 1. and 2. But of this divine Secret I have ſpoken in another Place.

THE

THE SABBATH DAY AND Holy Reſt conſidered.

WE come now to enquire into the Sabbath Day, &c. This Day, as I have ſaid above, was appointed as a Sign and a Covenant for ever. *Exod.* 31. 13, &c. *Gen.* 2. 1, &c. *Ezek.* 20. 20.

But when was this Law of the Sabbath Day appointed and ordained for a Sign, &c. and what is it a Sign of? I think we may conclude from the above Enquiry, and from other Places in holy Scripture, that this Commandment was given to *Adam* and his Sons before the Flood; becauſe we find in the prophetick Pſalms

a Song which the firſt Man *Adam* made for the Sabbath Day, (or holy Reſt, of which our Sabbath is a Sign,) as the *Chaldee* explaineth it: (*Pſ.* 92.) wherein may be ſeen *Adam*'s Victory in Chriſt over all his Enemies, and his Joy thereupon, for God is his Rock, &c. All Men are *Adam*. And becauſe God created all Things in the Beginning, &c. and hath aſſigned the Times which were ordained before, and the Bounds of their Habitations. *Acts*, 17. 26. *Gen.* 1. and 2. *Ezek.* 37. 21, &c. *Col.* 1. 16. 2 *Eſd.* 6.

Alſo with *Noah* and his Sons God made an everlaſting Covenant concerning the Reſt and Glory of his People: and this was by an Oath, for the Lord ſmelled a Savour of Reſt, or accepted with Favour his Oblation, as the *Chaldee* ſaith. Bleſſed be the Lord the God of *Sem*. See *Gen.* 8. and 9. *Iſai.* 54. 9, &c.

Alſo before the Law was given on Mount *Sinai* was this Holy Sabbath

bath appointed to be obſerved by God himſelf and his Miniſter *Moſes*, when his People murmured for want of Bread and the Fleſh-pots of *Egypt*. *Exod.* 16. v. 4.---23. *Lev.* 16. 31. Here the Lord fed his People *Iſrael* with Bread from Heaven in a very ſignal Manner, to prove them, and to teach them to look up unto him daily for all their Wants, and on the ſixth Day only to provide for the Sabbath, and to reſt on the Sabbath Day. But of this heavenly Bread I ſhall ſpeak hereafter.

Again, when the Law was given on Mount *Sinai* was this Sabbath ordained and appointed to be kept holy, becauſe that in ſix Days the Lord made the Heavens, and the Earth, and Sea, *&c.* *Exod.* 20. and 31.

Alſo when the holy Tabernacle was built, and all the Utenſils and holy Veſtments for *Aaron* and his Sons were appointed to be made, *Exod.* 31. 13, &c. was this holy Sabbath

appointed to be kept for an everlasting Sign and Covenant between God and his People *Israel*. It shall be a Sign for ever, saith the Lord, for in six Days the Lord made the Heavens and the Earth, &c. See *Ezek.* 20, *Isai.* 56. and 58.

Also for another Sign and Reason was this Sabbath commanded to be kept holy. *Deut.* 5. 15. For thus *Moses* when he repeated the Law to all *Israel* said, And thou shalt remember that thou wast a Servant in the Land of *Egypt*, and the Lord thy God brought thee out from thence by a strong Hand, &c. therefore the Lord thy God hath commanded thee to keep the Sabbath Day. See *Exod.* 16. 4, &c. *Moses* hereby instructing them, and their Sons after them, that their Deliverance out of Bondage was a Sign and Token that God would bring them out of spiritual Bondage, and give them Rest in his holy Kingdom and Church Elect, called Mount *Sion*, *Ps.* 10. 24, &c.

myste-

myſteriouſly promiſed to their Fathers, of which our weekly Sabbath is a Sign. See *Gen.* 2. 2. *Neh.* 9. 14. *Exod.* 23. 12. and 35. 2. and 15. 17. Let us ſtudy therefore to enter into his Reſt, *Heb.* 4. for Chriſt our King is Lord of the Sabbath. *Mat.* 12. 8.

We have alſo another Sign of holy Reſt given us by God himſelf, as I ſaid above, *Exod.* 16. 4, &c. And the Lord ſaid unto *Moſes*, Behold, I will rain unto you Bread from the Heavens, and the People ſhall gather a Day's Portion in his Day, that I may prove them, &c. And it ſhall be in the ſixth Day that they ſhall gather twice as much Bread, &c. And *Moſes* and *Aaron* ſaid unto the People, In the Evening you ſhall know that the Lord hath brought you out of *Egypt*, and in the Morning you ſhall ſee the Glory of the Lord, &c. And it was in the Evening that the Quails came up and covered the Camp, and in the Morning there was a Dew that lay round about

bout the Camp, &c. And the Sons of *Iſrael* ſaw it, and they ſaid it is Manna, that is, a prepared Portion, or ready Meat. The *Hebrew* Doctors alſo ſay of the Dew, that God will raiſe up the Dead unto Life therewith in the Time that is to come, and that is the Manna prepared for the Juſt in the World to come. Other *Jews* alſo acknowledge this Manna to be a Figure of the Food of juſt Men in the World to come, meaning the Days of Chriſt. *R. Iſaac* on *Gen.* 1. This heavenly Bread, or Angel's Food, in *Wiſd.* 16. 20. is called a prepared Bread, ſent from Heaven, without Man's Labour, which hath Abundance of all Pleaſures in it, and is meet for all Taſtes. A juſt Figure of the pure Word of God, and the true Faith in Chriſt Jeſus, who is the Bread of Life. *John*, 6. 37. For all Fleſh ſhall know the Lord and eat of his Bread. *Pſ.* 104. and 136. See *Deut.* 8. 3. *John*, 6. 27, *&c.* *Gen.* 27. 18.

And

And as it followeth, ver. 18, &c. And they gathered every Man an Omer, &c. And *Moſes* ſaid unto them, Let no Man leave of it until the Morning: and they hearkened not unto *Moſes*, &c. and it bred Worms and ſtank, &c. And it was on the ſixth Day they gathered twice as much Bread, &c. And they laid it up until the Morning, as *Moſes* commanded, and it did not ſtink, or corrupt and breed Worms. See *Gen.* 1. 26. *Rev.* 2. 17. And *Moſes* ſaid, See, becauſe the Lord hath given you the Sabbath, therefore he giveth you in the ſixth Day the Bread of two Days, (Bread for the Sabbath, pure and ſpiritual Bread, the hidden Manna, which giveth Life unto the World. See *John*, 6. 32, &c.) Abide you every Man in his Place on the Sabbath Day, &c. See *Rev.* 3. v. 7.---12. And the People reſted on the Sabbath Day. And the Houſe of *Iſrael* called the Name thereof Manna: and it was like Coriander

riander Seed white, and the Taſte of it was like Wafers with Honey. See *Numb.* 11. 8. And *Moſes* ſaid unto *Aaron*, Take a Pot, and put therein one Omet full of Manna, and lay it up before the Lord for a Reſervation for your Generations, as the Lord commanded. So *Aaron* laid it up before the Teſtimony, (for a Sign,) and the Sons of *Iſrael* did eat Manna forty Years, &c. See *Exod.* 23. v. 10.---12. *Deut.* 8. v. 3.---16. *Pſ.* 78. 24. *Joſh.* 5. 12. And thus our Lord Chriſt, *John*, 6. 32, &c. *Moſes* gave you not Bread from Heaven, but my Father giveth you the true Bread from Heaven, &c. I am the living Bread, &c. Not as your Fathers have eaten Manna, and are dead: he that eateth of this Bread ſhall live for ever, &c. He that overcometh ſhall eat of the hidden Manna; and I will give him a white Stone, and in the Stone a new Name written, &c. a new Inſtitution and Covenant. *Rev.* 2. 17. and 3. v. 7.

7.---12. So by true Faith in Chriſt we eat of his Body and drink of his Blood, &c. the Fleſh profiteth nothing, &c. *John*, 6. 63.

The Law of Remiſſion and Sanctification given unto all Iſrael *in* Horeb, *for a Sign of the Sabbath, or holy Reſt of the Church.*

Exod. 21. 2, *&c.*

When thou ſhalt buy an *Hebrew* Servant, ſix Years he ſhall ſerve thee, and in the ſeventh he ſhall go out free for nothing. If he come in alone he ſhall go out alone, *&c.* See *Lev.* 25. 39, *&c.* *John*, 8. 34. *Deut.* 16. 8. *&c.*

Deut. 15. 1, *&c.*

At the End of ſeven Years thou ſhalt make a Releaſe. And this is the Manner of the Releaſe, that every Creditor

Creditor that lendeth any Thing to his Neighbour do releaſe it. He ſhall not exact it of his Neighbour, and of his Brother, becauſe he hath proclaimed a Releaſe to the Lord. Of a Foreigner or Heathen thou mayeſt exact it, but that which is thine with thy Brother thy Hand ſhall releaſe, that there be not in thee a poor Man, *&c.* Remember that thou waſt a Servant in *Egypt*, &c. See *Lev.* 25. 17. and 26. 3, *&c.*

Exod. 23. 10, *&c.*

Six Years thou ſhalt ſow thy Land, and ſhalt gather in the Product thereof; but the ſeventh Year thou ſhalt let it reſt, that the Poor of thy People may eat, and what they leave the Beaſts of the Field ſhall eat: So ſhalt thou do to thy Vineyard, and to thy Olive-yard. Six Days thou ſhalt do thy Works, and in the ſeventh Day thou ſhalt ceaſe: that thine

Ox

Ox and thy Aſs may reſt, and the Son of thy Bond-woman and the Stranger may be refreſhed, &c. See *Exod.* 20. *Lev.* 25. 1, &c. *Exod.* 31. 12, &c.

Lev. 25. 1, &c.

And the Lord ſpake unto *Moſes* in Mount *Sinai*, ſaying, ſpeak unto the Sons of *Iſrael*, and ſay unto them. When you come into the Land which I give unto you, then ſhall the Land reſt a Sabbath unto the Lord. Six Years thou ſhalt ſow thy Field, and ſix Years thou ſhalt prune thy Vineyard, and ſhalt gather the Produce thereof. And in the ſeventh Year ſhall be a Sabbath of Sabbatiſm unto the Land, a Sabbath for the Lord. Thou ſhalt not ſow thy Field, nor prune thy Vineyard, that which groweth of it's own Accord of thy Harveſt thou ſhalt not reap, and the Grapes of thy Separation

tion thou ſhalt not gather: it ſhall be unto the Land a Year of Sabbatiſm, (of Reſt.) It ſhall be left in common, and free for all Servants and Strangers and Cattle and the wild Beaſts of the Land to eat. See *Joſh.* 14. 7. *Exod.* 25. 10, *&c.*

Ver. 8, *&c.*

And thou ſhalt number unto thee ſeven Sabbaths of Years, ſeven Years ſeven Times, forty nine Years. And thou ſhalt cauſe the Trumpet to ſound loud in the ſeventh Month; in the tenth Day of the Month, in the Day of Attonement, ſhall ye cauſe the Trumpet to ſound throughout all your Land. (See *Lev.* 16. 29. and 23. 27.) And you ſhall ſanctify the fiftieth Year, and proclaim Liberty throughout the Land unto all the Inhabitants thereof. A Jubilee ſhall it be unto you, (a Remiſſion of Signification:) and you ſhall return

every Man unto his Poſſeſſion, and every Man unto his Family, &c. (See *Exod.* 40. 12.) You ſhall not ſow, neither ſhall you reap in it that which groweth of itſelf, neither ſhall you gather the Grapes of the Separations thereof. For it is the Jubilee, it ſhall be unto you moſt holy; out of the Field you ſhall eat the Revenue thereof.

Ver. 14, &c. According to the Number of Years after the Jubilee thou ſhalt buy of thy Neighbour, &c. (as Leaſehold Lands are ſold.) And you ſhall not oppreſs any Man his Neighbour, but thou ſhalt fear thy God: for I am the Lord thy God. See *Lev.* 26. 1, &c. And you ſhall obſerve my Statutes, and keep my Judgments: and you ſhall dwell in the Land in confident Safety. And the Land ſhall give her Fruit, and you ſhall eat and dwell therein in confident Safety. (See *Lev.* 26. 5, &c.) No Stranger ſhall go through her any

more. *Joel* 3. 17. See *Deut.* 33. 28. *Nahum*, 1. 15.) And if you ſhall ſay, What ſhall we eat in the ſeventh Year, &c. (the Sabbath, ver. 4.) Behold, I will pour out my Bleſſings upon you in the ſixth Year, and your Land ſhall bring forth Fruit for three Years, &c. Until the new Corn come in you ſhall eat the old. (Take no Thought for the Morrow, &c. *Mat.* 6. 25, &c. So on the ſixth Day was twice as much Bread, *Exod.* 16.) And the Land ſhall not be ſold for ever, (or cut off from you,) for the Land is mine, (I am Lord of the Sabbath,) for you are Strangers and Sojourners with me. And in all the Land of your Poſſeſſions you ſhall grant a Redemption for the Land, &c. (Every Man ſhall give half a Shekel for the Redemption of his Life. *Exod.* 30. 12. A juſt Figure of the Glory and Reſt of God's elect Church and Kingdom called the great Church. *Pſ.* 40. 10. and 22. 26. and 35. 16.

16. See *Pſalm* 24. 1, &c. and 149. 1, &c. *Deut.* 28. 1, &c.

Note on the Day of Attonement. *Lev.* 16. 4, &c. the high Prieſt went into the moſt holy Place with the Blood of the Sin Offering, &c. And theſe are the Garments which he muſt put on to miniſter before the Lord, &c. An holy linnen Coat, with linnen Breeches, and with a linnen Girdle ſhall he be girded, and with a linnen Mitre ſhall he be attired. They are Garments of Holineſs: and he ſhall waſh his whole Body in Water, and put them on, &c. See *Ezek.* 44. 17. *Rev.* 3. 5. and 7. 14. *Rom.* 5. 11. 2 *Cor.* 5. This pure and white Raiment the *Hebrews* ſay was never worn but once on attonement Day, and never put on after: they muſt be always new and they muſt be laid up. *Lev.* 16. ver. 23.--29. They were woven with ſix Threads of linnen Yarn, as the Jews write.

Theſe four unſpotted Garments (the Righteouſneſs of Saints, *Rev.* 19. 8.) may repreſent the whole Body of Chriſt, or the Church of the Faithful from the Beginning, agreeable to the four Generations of the Church, of which I have ſpoken; and the high Prieſt muſt put them on, as above deſcribed, to repreſent our great Mediator and Redeemer Jeſus Chriſt, whoſe Blood ſpeaketh better Things than that of *Abel*, *Heb.* 12. 24. and for a Sign of our Redemption and Sanctification. See 1 *Pet.* 1. ver. 19. 20. *Iſai.* 49. 18. For Chriſt was once offered to take away the Sins of many. *Heb.* 9. 28. *Rom.* 8. 2. For thou waſt ſlain, and haſt redeemed us unto God by thy Blood out of every Kindred and Tongue, and People and Nation, and haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth (in confident Safety.) *Rev.* 5. 9. and 1. 5. *Joel* 2. *Rev.* 19. 8. We rejoice in God through

our

our Lord Jeſus Chriſt, by whom we have now received the Attonement, &c. *Rom.* 5. 11. 2 *Cor.* 5. ver. 19.--21. *Lev.* 26. 1, &c. *Iſai.* 61. 10. I counſel thee to buy of me Gold tried in the Fire, that thou mayeſt be rich, and white Raiment that thou mayeſt be cloathed, and that the Shame of thy Nakedneſs do not appear, &c. To him that overcometh will I grant to ſit with me in my Throne, &c. *Rev.* 3. 18, &c. And round about the Throne were four and twenty Seats, and upon the Seats I ſaw four and twenty Elders ſitting cloathed in white Raiment, and they had on their Heads Crowns of Gold, *Rev.* 4. 4. and 20. 4. *Pſalm.* 132. *Job* 29. And the Armies which were in Heaven followed him upon white Horſes, cloathed in fine Linnen white and clean, &c. *Rev.* 19. 14. and 15. 6. and 3. ver. 4. 5. and 7. 14, &c. And to her was granted that ſhe ſhould be arrayed in fine Linnen clean and white, for the fine Linnen is the Righteouſ-

neſs of Saints, &c. *Rev.* 19. 8. *Iſai.* 52. *Rev.* 7. 13.

From all what is noted above we may underſtand that theſe four white Garments, as above deſcribed, repreſent the true Servants of God and Chriſt, for he hath made an Attonement by his Blood: he is our Paſſover. Theſe may alſo ſhew that in all Generations of the Church a Remnant ſhall be ſaved.

Theſe white Garments are given for one Sign, and the golden Garments for another Sign. *Exod.* 28. Theſe laſt are ſix in Number, and repreſent the true Order of the Prieſthood, and the End of Time or the laſt Times, agreeable to what I have ſaid above touching *Levi*'s Viſion. But *Aaron* doth not put them on in their true Order. *Lev.* 8. nor are they mentioned exactly the ſame, but the Number is the ſame. *Exod.* 28. and 29. So *Levi*'s Viſion is a great Secret.

ANNOTATIONS

ON SEVERAL OF THE

PSALMS OF DAVID.

THE PREFACE TO THE BOOK OF PSALMS.

IN Order to find out the true Senſe of theſe divine Prophecies I ſhall have recourſe to the *Chaldee* Paraphraſe, &c. as well as to what I think is the beſt Tranſlation: and I ſhall alſo venture to give my own Opinion by way of Paraphraſe.

My Deſign alſo in this Enquiry is to point out the Rich Man, the Wicked Man, the Fool, &c. ſo often mentioned in Holy Scripture, and ſo notorious for perſecuting and reviling the Poor Man, the Meek, the Innocent,

cent, the Juſt, the Righteous, the Fatherleſs, &c. and to ſhew the coming of Chriſt, and the Glory of his Kingdom, when all his Enemies are made his Footſtool. But I ſhall here only lay before you in as good a Light as I can, ſome few Pſalms that I think do manifeſtly tend to theſe Purpoſes. and refer you to the Reſt: for the Ungodly ſhall not ſtand in the Aſſembly of the Juſt, &c. *Pſalm* 1. 4, &c.

IN Order to find out the true Scope of theſe divine Prophecies I ſhall have recourſe to the Obſcure Paraphraſe, &c. as well as to what I think is the beſt Tranſlation: and I ſhall alſo venture to give my own Opinion by way of Paraphraſe.

My Deſign alſo in this Enquiry is to point out the Rich Man, the Wicked Man, the Fool, &c. to stem mentioned in Holy Scripture, and to notorious for perſecuting and reviling the Poor Man, the Meek, the Innocent,

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ANNOTATIONS
ON SEVERAL OF THE
PSALMS of DAVID.

Pſalm 1.

Ver. 1. O Bleſſed is the Man that doth not walk in the Counſel of the Wicked, nor ſtand in the Way of Sinners, nor ſit in the Seat of the Scornful. 2. But his Delight is in the Law of the Lord, and in his Law doth he meditate Day and Night. 3. He ſhall be as a Tree planted by the Water-ſide, which ſhall bring forth his Fruit in due Seaſon: and his Leaf ſhall not fade, and whatſoever he ſhall do it ſhall proſper. 4. But as for the Wicked it ſhall not be

be ſo with them, they ſhall be as the Chaff which the Wind driveth away. 5. Therefore the Wicked ſhall not ſtand up in Judgment, nor Sinners in the Aſſembly of the Juſt. 6. For the Lord knoweth the Way of the Juſt, and the way of the Wicked ſhall periſh.

This Pſalm or Song as it is the firſt, ſo is it a Kind of Proem or Compendium of the whole Book of Pſalms, and teacheth us that the Man is bleſſed that walketh in the Law of the Lord. He ſhall be as a Tree planted by the Water Side, *&c.* By the Man here ſpoken of are to be underſtood not only all God's true Servants and Sons, but alſo in a more ſpecial and ample Manner his elect Church and Kingdom, *England*, here called the Aſſembly of the Juſt. They ſhall ſhine as the Sun, &c. *Mat.* 13. 43. and 25. 1, &c. *Dan.* 7. 13, &c.

Judah

Judah ſhall live for ever, &c. *Joel* 3. He ſhall not care for the Year of Drought, neither ſhall ceaſe from yielding Fruit. *Jer.* 17. 8. *Mat.* 3. 8. *Ezek.* 47. 12. For out of the Ground did the Lord God cauſe to grow every Tree, &c. See *Gen.* 2. 9, &c. *Pſ.* 92. 13, &c. This Tree here mentioned the *Chaldee* calleth the Tree of Life: ſo in many Places in holy Scripture the juſt Men are called Trees of Life that bring forth good Fruit, &c. and the Trees of Righteouſneſs, the Planting of the Lord, that he may be glorified, &c. See *Iſai.* 61. 3. *Prov.* 11. 13. Bleſſed is the Tree whereby Righteouſneſs cometh. *Wiſd.* 14. 7. See *Mat.* 25. 34. *Luke*, 3. 9. So the Garden of *Eden* is the Church of the Righteous.

Ver. 4, *&c.* But as for the Wicked it ſhall not be ſo with them, *&c.* They ſhall not be juſtified in the great Day of Judgment, as the *Chaldee*

der explaineth it. They ſhall not ſtand in the Aſſembly of the Juſt, or come into God's holy Sanctuary, his Church Elect. See *Dan.* 7. 26. *Pſ.* 37. For the Lord knoweth the Way of the Juſt, which is the Path of his Commandments, &c. *Pſ.* 119. 1, &c. And as it followeth, the Way of the Wicked ſhall periſh: that is, All falſe Worſhip ſhall be deſtroyed, *Rome* ſhall fall, &c. See *Rev.* 18. and 19. *Dan.* 2. 34, &c. *Jer.* 50. and 51.

Pſalm, 2.

Ver. 1. Why do the Heathen tumultuouſly rage together, and the People think vain Things? 2. The Kings of the Earth ſtand up, and the Princes take Counſel together, againſt the Lord and againſt his Chriſt. 3. Let us break their Bands, and caſt their Cords from us. 4. He

that

that ſitteth in the Heavens laugheth at them, the Lord ſhall have them in Deriſion. 5. Then will he ſpeak unto them in his Anger, and vex them in his ſore Diſpleaſure. 6. Yet have I anointed my King upon *Sion* the Mountain of my Holineſs. 7. I will tell the Decree, the Lord ſaid unto me, Thou art my Son, I this Day begat thee. 8. Aſk of me and I will give the Heathen for thy Inheritance, and the Dominion of the Ends of the Earth for thy Poſſeſſion. 9. Thou ſhalt rule them with a Rod of Iron, as the Veſſel of a Potter thou ſhalt break them in Pieces. 10. Be wiſe now therefore, O ye Kings, receive Inſtruction, ye Judges of the Earth. 11. Serve the Lord with Fear, and rejoice unto him with Trembling. 12. Kiſs the Son leſt he be angry, and you periſh in the Way when his Anger ſhall burn ſuddenly: O bleſſed are all that truſt in him.

I ſhall only here obſerve that the Enemies of Chriſt, (that is, the Enemies of his Church,) here called the Heathen; and the Kings of the Earth, &c. are the Gentile Nations, now called *Papal Rome*, or the laſt Power of Antichriſt, who ſhall fail in their wicked Deſigns. For the Lord Almighty, that dwelleth in the Heavens, (that is, amongſt his true Church and People,) laugheth at their Folly, &c. and in the Heat of their Pride he will pour out his Wrath upon them like Fire. By an unalterable Decree he hath eſtabliſhed his King Chriſt upon his Throne in *Sion*, his holy Mountain; that is, the Reformed Church of Chriſt, called the Joy of the whole Earth, *Pſ.* 48. where he ſhall reign over all his Enemies to the End of Time, for his Arrows are very ſharp, &c. *Pſ.* 45. Be wiſe now therefore, O ye Kings, &c. See

Wiſd. 6. 1, &c. *Pſ.* 37. and 9. and 10. O bleſſed are all they that truſt in him. The Heathen are periſhed out of his Land, the Chriſtian Church. *Pſ.* 10. 16.

Pſ. 76.

Ver. 1. God is known in *Judah*, his Name is great in *Iſrael*. 2. And in *Shalem* is his Tabernacle, and his Dwelling in *Sion*, (his Elect Church.) 3. There brake he the burning Arrows of the Bow, the Shield and the Sword and the War. (So here God will give Reſt to his People in *Sion*. See *Joel*, 3.) 4. Bright and wondrous excellent art thou, more than the Mountains of Prey. 5. The mighty in Heart *(Papal Rome,)* have yielded themſelves to the Spoil: they have ſlept their Sleep, and none of the Men of Power have found their Hands. (See *Jer.* 49. and 50. 43.)

6. At thy Rebuke, O God of *Jacob*, both Chariot and Horſe are fallen. (*Rome* is fallen. See *Iſai.* 10. 26. *Pſ.* 136. 15.) 7. Thou, even thou, art to be feared, and who ſhall ſtand before thee when thou art angry? 8. From the Heavens thou cauſedſt Judgment to be heard, the Earth feared and was ſtill, 9 When God aroſe to ſave all the Meek of the Earth. *Selah.* (See *Rev.* 11. 7, &c.) 10. Surely the Rage of Man ſhall turn to thy Praiſe, the Remnant of the wrathful Heats ſhalt thou reſtrain. 11. Vow ye, and perform, unto the Lord your God, all ye that be round about him, (his Elect People;) let them bring a Preſent to the Fear. 12. To him that gathereth as Grapes the Spirit of the Governours, that is fearful to the Kings of the Earth, (*Chriſtian Rome.*) See *Rev.* 18. 15, &c. and 6. 12, &c.

Pſ.

Pſ. 50. a *Pſalm* of *Aſaph.*

Ver. 1. The God of Gods, even the Lord, ſpeaketh, and calleth the Earth from the riſing up of the Sun unto the going down thereof. 2. Out of *Sion*, the whole Perfection of Beauty, God ſhineth clearly. (See *Pſ.* 80. and 104. That is, the Mighty God, the Creator of all Things, here ſpeaketh in the Way of his Judgments, and calleth all Men every where to repent, and to believe the Goſpel of Jeſus; for he hath now manifeſtly revealed himſelf unto his Elect People, *Sion*, and in them to all the World, and hath fulfilled his faithful Oath. *Numb.* 14. 21. So God is ſeen clearly from Mount *Paran*, &c. *Deut.* 33. 3, &c. O God, to whom Vengeance belongeth, ſhine thou clearly, be thou lifted up, O Judge of the Earth; render a Re-

ward unto the Proud, &c. *Pſ.* 94. Thou that ſitteſt on the Cherubims, ſhine bright, &c. Cauſe thy Face to ſhine, and we ſhall be ſaved, &c. *Pſ.* 80. 2. He rode upon a Cherub, and did flee, &c. *Pſ.* 18. 11, &c.)

Ver. 3. Our God ſhall come, and not keep Silence, a Fire devoureth before him, &c. (And thus the *Chaldee*, The Juſt ſhall ſay in the Day of the great Judgment, Our God will come, and not be ſilent, to execute the Vengeance of his People. See *Pſ.* 18. 9. And ſhall not God avenge his own Elect, &c. *Luke*, 18. *Rev.* 6. 9. For he will avenge the Blood of his Servants, &c. *Deut.* 32. 39, &c.)

Ver. 4. He will call to the Heavens from above, &c. (that is, to the High Angels, as the *Chaldee* ſaith, meaning his Elect People, called the Juſt of the Earth.) 5. Gather ye to me my gracious Saints, &c. (Thus the *Chaldee*, which have ſtricken the

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Covenant and confirmed the Law, and been buſied in Prayer which is like to Sacrifice.) 6. And the Heavens ſhall openly ſhew his Juſtice, &c.

Ver. 7, &c. Hear, O my People, and I will ſpeak, &c. I will not reprove thee for thy Sacrifices, &c. for every wild Beaſt of the Wood is mine, &c. (that is, All Nations are mine and ſerve me; All under Heaven is mine, &c. *Job.* 41. 2. The Sea is his, &c. *Pſ.* 95. Theſe all look up unto thee, &c. *Pſ.* 104. 27, &c. and 136.) If I were hungry I would not tell thee, for the World is mine, &c. (Thus the *Chaldee*, If the Time come of the continual Sacrifice I will not tell thee.) Thinkeſt thou that I will eat the Fleſh of Bulls, &c. Sacrifice thou to God a Confeſſion, &c. (Thus the *Chaldee*, Subdue evil Concupiſcence, and it ſhall be counted before the Lord as

a Sacrifice of Confeſſion. See 1 *Sam.* 15. 22.)

Ver. 16, &c. But unto the Wicked ſaith God, (unto the corrupt Church of *Rome*,) What haſt thou to do to teach my Statutes, &c. whereas thou hateſt Inſtruction, &c. (of wiſe Men, as the *Chaldee* addeth.) Thou ſitteſt and ſpeakeſt againſt thy Brother, &c. (*Jacob.* Thus the *Chaldee*, Thou thoughteſt to be for ever, thou ſaideſt in thy Heart, I ſhall be like God; but I in powerful Wrath will take Vengeance on thee, I will rebuke thee in this World, and order the Judgment of *Gehenna* in the World to come before thee. See *Ezek.* 28. 3. *Rev.* 19. 20. *Iſai.* 14. 1, &c. *Deut.* 32.) O conſider this, you that forget God, &c.

Pſalm,

Pſalm, 102.

A Prayer for the poor afflicted (England) *when he ſhall be overwhelmed, and ſhall pour forth his Meditation before the Lord.*

Ver. 1, &c. Lord, hear my Prayer, and let my cry come unto thee. Hide not thy Face from me in the Time of my Trouble, incline thine Ear unto me; in the Day that I call make haſte to anſwer to me. For my Days are conſumed like Smoke, and my Bones are burnt up as it were a Firebrand. My Heart is ſmitten and withered as Graſs, ſo that I forget to eat my Bread. For the Voice of my groaning my Bones cleave to my Fleſh; I am like to a Pelican of the Wilderneſs, I am as an Owl of the Deſerts. I watch, and am as a Sparrow alone upon the Houſe Top.

All the Day mine Enemies do reproach me; they that rage againſt me have ſworn againſt me. For I eat Aſhes as Bread, and mingle my Drink with Tears. Becauſe of thine Indignation and Wrath; for thou haſt raiſed me up, and caſt me down. My Days are gone as a Shadow, and I am withered as Graſs. But thou, O Lord, ſitteſt for ever in Heaven, and thy Remembrance is from Generation to Generation. Thou wilt ariſe and have Mercy upon *Sion*; for the Time to have Mercy upon her, yea the appointed Time, is come. For thy Servants delight in the Stones thereof, and grieve to ſee her in the Duſt. (See *Lam.* 4. 21, *&c. Joel*, 2. and 3.) And the Heathens ſhall fear the Name of the Lord, and all the Kings of the Earth his Glory; when the Lord ſhall build up *Sion*, and ſhall appear in his Glory, and ſhall turn unto the Prayer of the Lowly, and not deſpiſe their Deſire.

This

This ſhall be written for the Generation following, and the People created ſhall praiſe the Lord. For he hath looked down from his holy Habitation, the Lord from the Heavens did behold the Earth: To hear the Groaning of the Priſoner, and deliver the Children appointed to Death: To make known in *Sion* the Name of the Lord, and his Praiſe in *Jeruſalem*: When the People ſhall be gathered together, and the Kingdoms to ſerve the Lord. He hath afflicted my Strength in the Way, He hath ſhortened my Days. I ſaid, O my God, take me not away in the midſt of my Days: Thy Years are from Generation to Generation. In former Time thou haſt founded the Earth, and the Heavens are the Work of thine Hands. They ſhall periſh, but thou ſhalt endure, and they all ſhall wax old as a Garment. As a Veſture ſhalt thou change them, and they ſhall be changed: but thou art

the ſame, and thy Years ſhall not fail. The Sons of thy Servants ſhall continue, and their Seed ſhall be eſtabliſhed before thee.

This prophetick Prayer, as above, is compoſed for the poor afflicted in her laſt and greateſt Trouble. Theſe poor afflicted People, as we learn from the Context, are called *Sion*, Mount *Sion*, the Houſe of *David*, and the City of the living God, where he is ſaid to dwell and to reſt for ever. It is the Joy of the whole Earth, *&c. Pſ.* 48. *Heb.* 12.

But who are theſe People here called *Sion*? and how ſhall we know this is their laſt Trouble, and that it is not yet come to paſs?

As to the firſt Queſtion concerning *Sion*, ſhe is ſaid to be the Generation following, and as yet not born or created, that is, when this Prophecy was written: ſo it muſt repreſent

preſent the Church and Kingdom of Chriſt. And as to the ſecond Queſtion we may obſerve that theſe Chriſtians are the ſuffering Church of Chriſt, called the Poor, the Priſoner, &c. and they muſt be laid in the Duſt, agreeable to the Prophet *Joel.* Ch. 1. and 2. *Rev.* 6. 12. But God will deliver her at the appointed Time out of her Enemies Hands, *(Chriſtian Rome's.)*

It followeth, The Heathen ſhall fear thy Name, O Lord, and all the Kings of the Earth thy Majeſty, when the Lord ſhall build up *Sion*, &c. All this is not yet come to paſs: but the Harveſt is at hand. Watch. See *Pſ.* 48. *Mat.* 13. and 25.

Pſalm, 97.

Ver. 1, &c. The Lord reigneth, let the Earth be glad; let the Multitude of the Iſles rejoice. A Cloud of

of Glory and gloomy Darkneſs (as the *Chaldee* ſaith,) are round about him: Juſtice and Judgment are the Foundation of his Throne. A Fire goeth before him, and flameth round about his Enemies: (his Word is like Fire;) his Lightnings illuminate the World; the Earth ſeeth and trembleth. The Mountains melt like Wax at the Preſence of the Lord, at the Preſence of the Lord of all the Earth. The Heavens declare his Juſtice, and all People ſee his Glory (in his Church elect.)

Ver. 7, &c. Confounded be all they that ſerve graven Images, and that glory in Idols: worſhip him, all ye Gods, (ye Princes, his Enemies.) *Sion* heard of it, and rejoiced, and the Daughters of *Judah* (the Juſt,) were glad, becauſe of thy Judgments, O Lord. (See *Pſ.* 48. 11.) For thou, O Lord, art high above all the Earth, (in the Glory of thy Church and Kingdom:) wonderfully art thou exalted

above

above all Gods! (See *Pſ.* 8. and 24. and 104.

Ver. 10, &c. You that love the Lord, hate Evil: he preſerveth the Souls of his gracious Saints, *(England)* he will deliver them from the Hand of the wicked, *(Rome*, &c. called the Lion. *Joel* 1. 2, &c.) Light is ſown for the Juſt, and Joy for the Upright in Heart. Rejoice, ye Juſt in the Lord, and celebrate the Remembrance of his Holineſs. (Holy, Holy, Holy, is the Lord, *Iſai.* 6. 1.) agreeable to the three grand Diviſions of Time.

Pſalm 137.

Ver. 1. By the River of *Babel* there we ſat, yea we wept when we remembred *Sion.* 2. Upon the Willows in the midſt thereof we hanged our Harps. 3. For there they that led us Captive aſked of us the Words of a Song, and they that threw us on Heaps

Heaps, Mirth: Sing unto us of the Song of *Sion*. 4. How ſhall we ſing the Lord's Song in the Land of a Stranger? 5. If I forget thee, O *Jeruſalem*, let my Right-hand forget her Cunning. 6. Let my Tongue cleave to the Roof of my Mouth, if I do not remember thee, if I prefer not *Jeruſalem* above the chief of my Joy. 7. Remember, O Lord, unto the Sons of *Edom* the Day of *Jeruſalem*, who ſaid, Raſe it, raſe it, even to the Foundations thereof. 8. O Daughter of *Babel* waſted! O bleſſed ſhall he be that repayeth unto thee thy Reward for all that thou haſt done unto us! 9. O bleſſed ſhall he be that taketh and daſheth in Pieces thy Babes againſt the Rock!

As above, we may behold the Calamity of *Sion*, God's elect People, *England*, who I fear will e'er long fall under this heavy Perſecution

and Death; but God is her Hope and Strength, &c. *Pſ.* 46. 1.

But who are theſe her Enemies, ſo jocant and proud, ſaying, Sing us one of the Songs of *Sion*? But how ſhall we ſing the Lord's Song in the Land of a Stranger, &c. in the Land of *Edom*, called the Daughter of *Babel*, that is, *Papal Rome*, &c. or Myſtery; *Babylon* the Great, *Rev.* 17. and 18. for *Edom* and *Babel* and *Aſſur* are all one. *Iſai.* 13. and 14. See *Jer.* 49. 18. and 50. Here are the Church's Enemies.

Ver. 7, &c. Remember, O Lord, unto the Sons of *Edom* the Day of *Jeruſalem*, &c. Remember that which Amalek did unto thee, and forget it not. *Deut.* 25. 17. *Exod.* 17. 14. O Daughter of *Babel* waſted, &c. Thy Strength is waſted, and thou art become vile; thy Memorial is periſhed for ever and ever, &c. *Pſ.* 9. 6, &c. O bleſſed ſhall he be that daſheth in Pieces thy Chil-

Children againſt the Rock! See *Lam.* 4. 21. *Joel.* 2. and 3. *Deut.* 32. 39, &c. *Obad. Mal.* 1. 1, &c.

Pſalm, 24.

Ver. 1, &c. The Earth is the Lord's, and the Fulneſs thereof; the World, and they that dwell therein. For he hath founded it upon the Seas, and eſtabliſhed it upon the Rivers. (That is, All Nations are now come to Chriſt, and he is King of all the Earth, and Lord of all Creatures. *Judith*, 9. 12. The Deſert and the Wilderneſs ſhall rejoice, &c. *Iſai.* 35. and 60. The Sea is his, and he made it, &c. *Pſ.* 95. See *Pſ.* 8. 6, &c. *Gen.* 1. 26.)

Ver. 3, &c. Who ſhall aſcend into the Mountain of the Lord, and who ſhall ſtand in his holy Place? (the Church Elect.) The clean in Hands, and pure in Heart, &c. He ſhall

ſhall receive a Bleſſing from the Lord, &c. This is the Generation of *Jacob*, *Selah*. (*Eſau* have I hated, &c. *Mal.* 1. 1. the Papal Church.)

Ver. 7, *&c.* Lift up your Heads, you Gates, *&c.* that the King of Glory may come in, &c. (Theſe Gates the *Chaldee* calleth the Gates of the Houſe of the Sanctuary; and in the Repetition, ver. 9. he expoundeth it, the Gates of the Garden of *Eden*; to repreſent the Elect Church and Kingdom of Chriſt.) Who is the King of Glory? the Lord of Hoſts, He is the King of Glory. (In that Day ſhall this Song be ſung in the Land of *Judah*. We have a ſtrong City; Salvation ſhall God ſet up for Walls and Bulwarks. Open ye the Gates that the righteous Nation which keepeth the Truth may enter in, &c. *Iſai.* 26. 1, &c. Open ye unto me the Gates of Juſtice, &c. *Pſ.* 118. 9. He that truſteth in me ſhall inherit the Land, and ſhall poſſeſs

my holy Mountain, &c. *Iſai.* 57. 13, &c. *Pſ.* 97. The Heathen are periſhed out of the Land, (the Chriſtian Church.) *Pſ.* 10. 16.

Pſ. 80. a Pſalm of *Aſaph.*

Ver. 1, &c. O Thou that feedeſt *Iſrael*, give Ear, thou that leadeſt *Joſeph* like a Flock; thou that ſitteſt on the Cherubims, ſhine bright, &c. O Lord of Hoſts, how long wilt thou be angry againſt thy People; O God of Hoſts, turn us again, cauſe thy Face to ſhine and we ſhall be ſaved. (The Jewiſh Nation deſireth to come to Chriſt.)

Ver. 8, &c. Thou broughteſt a Vine out of *Egypt*; thou haſt drove out the Heathen, and planted it, &c. and it filled the Land. The Mountains were covered with the Shadow of it, and the Boughs of it were like the Cedars of God, (the

Teachers of the Law, as the *Chaldee* explaineth it. See *Pſ.* 78.) ſhe ſtretched out her Branches to the Sea, &c. Why haſt thou then broken down her Hedges, ſo that all they that go by pluck off her Grapes, &c. (See *Iſ.* 5, &c.

Ver. 14. Turn Thee again, Thou God of Hoſts, &c. behold, and viſit this Vine, and the Stock which thy right Hand planted, and the Son thou madeſt ſtrong for thyſelf, (the King *Meſſias*, as the *Chaldee* ſaith.) It is burnt with Fire, it is cut down: at the Rebuke of thy Anger they periſh.

Ver. 17, &c. Let thy Hand be upon the Man of thy Right-hand, upon the Son whom thou madeſt ſo ſtrong for thyſelf, (the *Chaldee* expoundeth it, the Man to whom thou haſt ſworn by thy Right-hand.) And we will not go back from thee; quicken thou us, and we will call upon thy Name. O Lord God of

Hoſt return us (the *Jewiſh* Nation,) cauſe thy Face to ſhine, and we ſhall be ſaved. So here the ſcattered Sons of *Iſrael* and *Judah* pray for God's Favour and Grace, and deſire to come to Chriſt when Antichriſt is fallen.

Pſalm, 73.

Ver. 1, &c. Yet ſurely God is good to *Iſrael*, to them that are pure in Heart. But as for me, my Feet were almoſt gone, &c. (my Faith began to fail.) For I was envious at the vain-glorious Fool when I ſaw the Peace of the Wicked, (the Wealth and Splendour of *Papal Rome*. See *Wiſd.* 3. and 6. *Job*, 19. 6.) For they are in no Peril of Death, but luſty and ſtrong, &c. (Thus the *Chaldee*, For they are not terrified for the Day of their Death; they labour not like Men that ſtudy

in the Law, and with juſt Men they are not plagued. See *Jer.* 12. *Job*, 3. *Wiſd.* 1. and 2. and 3.) Therefore Pride compaſſeth them about as a Chain, and Violence covereth them as a Garment. Their Eyes ſtand out with Fatneſs, they proſper in Pride and Wickedneſs, &c. (See *Job.* 15. 27. *Jer.* 5. 28.) they ſet their Mouths againſt the Heavens, &c. (againſt God's Elect People, &c.) and Waters of a full Cup are wrung out to them. (Thus the *Chaldee*, and Tears as many Waters ſhall flow from them.) And they ſay, How doth God know, &c. (See *Pſ.* 35. 21.) Lo, theſe are the Wicked; they always proſper, &c. Surely in vain have I cleanſed my Heart, &c.

Ver. 15, &c. But why do I thus ſpeak? This Language doth not become a Child of God; let me enquire into the Matter, &c. Surely thou doſt ſet them in ſlippery Places, and wilt bring them to Ruin in a

Moment, &c. (They ſhall flee away as a Dream, &c. See *Job*, 20. 8, &c. See ver. 20, &c.

Pſalm, 37.

Ver. 1, &c. Fret not thyſelf becauſe of the wicked Men, neither be thou envious againſt the Evil-doers, *(Rome.)* For they ſhall ſoon be cut down as the Graſs, and wither as the green Herb. (There is no Peace to the Wicked. *Iſai.* 57. 21.) Truſt thou in the Lord, and do good; dwell in the Land, (in the true Faith,) and thou ſhalt have enough, &c. Commit thy Way unto the Lord, and he will bring it to paſs. He ſhall make thy Righteouſneſs as clear as the Light, and thy Juſt-dealing as the Noon Day. (See *Iſai.* 3. 10.) Be ſilent, and wait patiently for the Lord? grieve not thyſelf at him whoſe Way doth proſper in evil Things.

Ceaſe from Anger, fret not thyſelf, leſt thou be moved to do evil. For Evil-doers *(Papal Rome,)* ſhall be cut down, and they that patiently truſt in the Lord ſhall inherit the Land, (the Elect Church and Kingdom of Chriſt.)

Ver. 10, *&c.* Yet a little while and the Ungodly ſhall be clean gone: thou ſhalt ſeek him, but he ſhall not be found. (*Pſ.* 10. 16.) But the Meek ſhall inherit the Land, and ſhall delight themſelves in the Multitude of Peace. (Bleſſed are the Meek, for they ſhall inherit the Land. *Mat.* 5. 5, *&c.* The Wicked ſhall no more paſs through thee, &c. *Nah.* 1. 15. My People ſhall never be aſhamed. See *Joel*, 2. and 3. Thou didſt ſay unto me, Fear not. *Lam.* 3. 57, &c. and 4. 21.)

Ver. 12, *&c.* The Ungodly ſeeketh Counſel againſt the Juſt, (the reformed Church of Chriſt,) and gnaſheth his Teeth againſt him. But

the Lord laugheth at him, for he ſeeth that his Day doth come. (This the *Chaldee* calleth the Day of his Calamity. See *Iſai.* 13. and 14. and 34. *Rev.* 18. and 19. and 20.) The Wicked have drawn the Sword and bent their Bow, to cut off the Poor afflicted, and to ſlay them that walk in the right Way. Their Sword ſhall go through their own Heart, and their Bows ſhall be broken. See *Job*, 20. 1, &c. *Pſ.* 18. 34, &c. and 9. 1, &c. *Job*, 27. 19.

Ver. 16, &c. A little that the juſt Man hath is better than great Riches of the Ungodly. For the Arms of wicked Men ſhall be broken, but the Lord upholdeth the Juſt. The Lord knoweth the Day of perfect Men, and their Inheritance ſhall be for ever. They ſhall not be confounded in the perilous Times, and in the Days of Famine they ſhall have enough. (See *Pſ.* 9. *Job*, 5. 17, &c.) But the Wicked ſhall periſh,

&c. and vaniſh away as Smoke. (And thus the *Chaldee*, They ſhall be conſumed in the Smoke of *Gehenna*. See 2 *Eſd.* 13. 11. *Prov.* 24. 19. &c. *Rev.* 20.

See ver. 21, &c.

Pſ. 92. *a Hymn, or Song, for the Sabbath Day, by the firſt Man* Adam.

Ver. 1, &c. It is good to praiſe the Lord, and to ſing Pſalms unto thy Name, O moſt High! to ſhew forth thy Mercy in the Morning, and thy Faithfulneſs in the Nights, upon the ten-ſtringed Inſtrument, and upon the Pſaltery, with Meditation upon the Harp. For thou haſt rejoiced me, O Lord, with thy Works; in the Works of thy Hands will I be glad. How great are thy Works, O Lord! very deep are thy Thoughts! (in thy Works of Creation and Providence.)

vidence.) A brutiſh Man knoweth not, and an inconſtant Fool underſtandeth not this. When wicked Men ſpring up as the Graſs, and all that work Iniquity do flouriſh, then ſhall they be aboliſhed for ever: but thou, O Lord, art moſt high for evermore. For lo, Thine Enemies, O Lord, for lo, Thine Enemies ſhall periſh: they ſhall be ſcattered all that work Iniquity. (*Chaldee*, They ſhall be ſeparated from the Congregation of the Juſt.) And my Horn ſhall be exalted as the Unicorn's: mine Old Age ſhall be anointed with freſh Oil. And my Eye ſhall behold on my Enviers, of Evil-doers that riſe up againſt me my Ears ſhall hear, (the Voice of their Cry, as the *Chaldee* addeth.) The Juſt ſhall ſpring up as a Palm-tree, as a Cedar in *Lebanon* ſhall he grow. They that are planted in the Houſe of the Lord, in the Courts of our God ſhall they flouriſh. Yet ſhall they ſprout in old

Age,

they ſhall be fat and green. To ſhew that the Lord is my Rock: he is righteous and no Injurious-evil is in him. See *Pſ.* 1. 1, *&c.*

This prophetick Song is compoſed for the Sabbath Day, to commemorate God's Love and Bounty to the Juſt in this vaſt Creation, and his Day of holy Reſt, called the Kingdom of God, &c. For God ſaith, My Sabbaths you ſhall keep, for they are a Sign between me and you, &c. that you may know that I the Lord do ſanctify you, &c. You ſhall therefore keep the Sabbath throughout your Generations for an everlaſting Covenant: it is a Sign between me and the Children of *Iſrael* for ever. For in ſix Days the Lord made the Heavens and the Earth, and in the ſeventh Day he ceaſed and reſted. *Exod.* 31. 13, &c. See *Gen.* 1. and 2.

And

And Thus the *Chaldee*, A Hymn or Song which the first Man *Adam* said for the Sabbath Day. One Day is with the Lord as a thousand Years. 2 *Pet.* 3. 8. So herein we may see the Victory of Christ in his Church.

Psalm, 10.

This Psalm is supposed to be Part of the 9*th, and is called a Psalm of* David *for the Death of* Labben: *the* Chaldee *saith for the Death of the Son, meaning perhaps the Poor afflicted People here mentioned, the Elect Church of Christ the Son of* David. *But the Lord hath heard the Desire of the Meek, and the Heathen are perished out of his Land*, &c. *the Church and Kingdom of Christ.*

Ver. 1, &c. Why standest thou so far off? why hidest thou thyself in Times of Trouble? the Wicked

the

(the Papal Church,) in his Pride doth hotly purſue the Poor afflicted, (the Proteſtant Church of Chriſt:) let them be taken in the crafty Purpoſes that they have imagined. For the Wicked hath made boaſt of his own Heart's Deſire; and he bleſſeth the Covetous, he contemneth the Lord. (Thus the *Chaldee*, He that bleſſeth the unrighteous Man abhorreth the Word of the Lord.

Ver. 4, *&c.* The Wicked, ſuch is the Loftineſs of his Noſe, he will not enquire after God: he thinketh always there is no God. (See *Pſ.* 11. 2.) His Ways always proſper: thy Judgments are high above his Sight, therefore deſieth he all his Enemies. He ſaith in his Heart, I ſhall not be removed; for that I ſhall not be in Evil (I ſhall ſee no Sorrow) to Generation and Generation. (See *Pſ.* 11. 6.) His Mouth is full of Curſing, Deceit and Fraud; under his Tongue are Miſchief and Iniquity.

Ver. 8, *&c.* He ſitteth in the Lurk-

Lurking-places of the Villages, in the ſecret Places doth he murder the Innocent; his Eyes are ſet againſt the Poor, (the reformed Church of Chriſt.) He lieth in wait in the ſecret Place as a Lion in his Den, he lieth in wait to ſnatch away the Poor afflicted; he ſnatcheth away the Poor afflicted in drawing him into his Net. (See *Pſ.* 17. 12.) He croucheth, he boweth down, that the Poor may fall into his Hand. (He breaketh his Oath, or Brotherly Covenant. *Obad.* v. 1, &c.) He ſaith in his Heart God hath forgotten; He hideth his Face, he will never ſee it. (See *Job.* 15. 21. *Amos*, 1. 1, &c. *Pſ.* 11. 4.)

Ver. 12, *&c.* Riſe up, Lord; O God, lift up thy Hand, forget not the Meek afflicted. (The *Chaldee* thus, Confirm the Oath of thy Hand. See *Exod.* 17. 16. *Numb.* 14. 23. *Ezek.* 20. 5, &c. *Deut.* 32. 40.) Wherefore doth the Wicked contemn God? he ſaith in his Heart, thou wilt not regard. Yet thou haſt ſeen it, for

thou

thou beholdeſt Miſchief and Wrong, that thou mayeſt take it into thy Hand; the Poor committeth himſelf unto thee, for thou art the Helper of the Fatherleſs. (The *Chaldee* thus, It is manifeſt before thee that thou wilt ſend upon the Wicked Sorrow and Wrath; thou lookeſt to pay a good Reward to the Juſt with thy Hand. See *Pſ.* 9. 10, &c.) Break thou the Arm of the wicked one, and of the evil Man; ſeek out his Wickedneſs till thou findeſt none. (For that which remaineth in his Tabernacle ſhall be deſtroyed. *Job*, 18. and 20. 5, *&c.* and 21. 7, &c.

Ver. 16, *&c.* The Lord is King for ever and ever, the Heathen are periſhed out of his Land, (or baniſhed out of the Church and Kingdom of Chriſt.) Lord, thou haſt heard the Deſire of the Poor, thou prepareſt firm their Heart. Thou boweſt down thine Ear to judge the Fatherleſs and the Oppreſſed, (See *Deut.* 32. 36, &c.) that he (the Wicked

Wicked Man,) add not any more to daunt with Terror ſorry Man out of the Earth. (The *Chaldee* thus, Let the Sons of Men not any more be broken from before the Wicked of the Earth. Thou ſhalt tread upon the Lion and the Dragon, &c. *Pſ.* 91. Thy Dead Men ſhall live. *Iſai.* 26. 19. and 60. 1, &c.)

Pſ. 21.

Ver. 1, &c. The King ſhall rejoice in thy Strength, O Lord; yea how greatly ſhall he rejoice in thy Salvation! (This Pſalm the *Chaldee* applieth to the Reign of King Meſſias.) Thou haſt given him his Heart's Deſire, and haſt not denied the Requeſt of his Lips. For thou preventeſt him with Bleſſings of Goodneſs: thou ſetteſt on his Head a Crown of fine Gold. He aſked Life of thee, and thou gaveſt him length of Days for ever and ever, &c.

Ver.

Ver. 8, &c. Thy Hand ſhall find out all thy Enemies: thy Right-hand ſhall find out them that hate thee. Thou ſhalt make them like a fiery Oven in the Time of thy Anger; the Lord will deſtroy them in his Wrath, and Fire ſhall devour them, (and the Fire of *Gehenna* ſhall devour them, as the *Chaldee* ſaith. This burning Oven *Abraham* ſaw. See *Gen.* 15. 17. *Mal.* 4. 1.) Their Fruit wilt thou deſtroy from the Earth, and their Seed from the Children of Men, &c.

Pſalm 30.

A Song for the Dedication of the Houſe of David. *(This the* Chaldee *calleth a Hymn of* David *for the Dedication of the Houſe of the Sanctuary, (the elect Church of Chriſt.) This is* David's *Houſe which God promiſed to build him,* 2 Sam. 23. *and* 7. 10. *a Spiritual Houſe, or King-*

dom which cannot be ſhaken. Heb. 12. *The* Hebrew *Doctors write that* Solomon *ſaid, How fair is the Houſe of the Sanctuary of the Lord, which is built by my Hands of Cedar Wood! but fairer ſhall be the Houſe of the Sanctuary which ſhall be built in the Days of the King Chriſt; the Beams thereof ſhall be of the Cedars that are in the Garden of* Eden. *By theſe Cedars may be juſtly underſtood the faithful Miniſters of the Goſpel, and all holy Chriſtians. Thus far as to the Title of this Pſalm, which I think doth well agree with the following Prophecy.*

Ver. 1, &c. I will praiſe thee, O Lord, for thou haſt taken me up, and haſt not made mine Enemies to rejoice over me. O Lord my God, I cried out unto thee, and thou diſt hear my Voice and help me. O Lord, thou haſt brought up my Soul from Hell; thou haſt kept me alive, and delivered

me

me from the Pit of Corruption, (out of the Hand of *Rome*, &c. See *Lam.* 3. 58. *Pſ.* 9. and 10. and 18. 48, &c. *Joel* 2. and 3. *Deut.* 32. 1, &c. *Pſ.* 37.)

Ver. 5, &c. Sing Pſalms to the Lord all ye his gracious Saints, and give Thanks for the Remembrance of his Holineſs. For his Anger laſteth but a Moment, but in his Favour is Life eternal. Sorrow may endure for a Night, but Joy cometh in the Morning, &c. (See *Deut.* 32. 39, &c. *Lam.* 3. and 4. *Pſ.* 102. 1 *John* 1. 1, &c.) Thou haſt turned my Mourning into Joy; thou haſt looſed my Sackcloth, and girded me with Gladneſs, that my Glory may ſing Pſalms unto thee, and not be ſilenced. (And thus the *Chaldee*, that the Glorious Ones of the World (God's elect People) may praiſe thee.) O Lord my God I will give thanks unto thee for ever.

Pſalm 125.

Ver. 1, &c. They that truſt in the Lord ſhall be as Mount *Sion*, which is not moved, but ſtandeth faſt for ever, &c. For the Rod of the wicked ſhall not reſt upon the Lot of the Juſt, (the elect Church of Chriſt,) that the Juſt put not forth their Hands unto any Injurious evil, (or fall away from the Faith.) Do good, O Lord, unto them that are good and true of Heart. But they that turn aſide, and walk in the way of the Wicked, (of *Rome*,) the Lord will lead them away with Evil-doers, (or as the *Chaldee* explaineth it, Will lead them to Hell, and their Part ſhall be with the Workers of Iniquity, (Papal *Rome*, called *Edom*:) but Peace ſhall be upon *Iſrael*.

Pſalm 41.

Ver. 1, &c. Bleſſed is he that conſidereth the Poor in his Diſtreſs: in the

the Day of Evil the Lord will deliver him, &c. The Lord will ſtrengthen him upon the Bed of Sorrow; thou haſt made all his Bed in his Sickneſs, (in Time of Tribulation thou haſt comforted him. *Joel* 2. *Lam.* 3. and 4.) I ſaid, be gracious to me; heal my Soul, for I have ſinned againſt thee.

Ver. 5, &c. Mine Enemies ſpeak Evil of me, ſaying, When ſhall he die, and his Name periſh? And if he come to ſee me he ſpeaketh Lyes, &c. All they that hate me whiſper together againſt me, againſt me only do they think Evil, and ſeek my Hurt. Saying, a Word of Belial (or an heretical Opinion,) is faſtened in him; and now he is down he ſhall riſe up no more. Yea my own familiar Friend, he whom I truſted in, that eateth Bread with me, hath lifted up his Heel againſt me. (See *John* 13. 8.) O Lord, have Mercy upon me, and raiſe me up, and I ſhall requite them. By this I know that thou delighteſt in

me, becauſe mine Enemies do not triumph over me, &c. (See *Joel* 2. and 3.

In this prophetick Pſalm I think is clearly ſeen the great Day of Evil and ſore Trial, which muſt ſhortly come on the pure reformed Church of Chriſt; but God will raiſe her up, &c. See *Pſ.* 102.

Pſ. 93.

Ver. 1, &c. The Lord reigneth, and is cloathed with high Majeſty, he hath put on his Apparel, and girded himſelf with Strength; the World alſo is eſtabliſhed, it ſhall not be moved, (the Kingdom of Chriſt is come. See *Pſ.* 96. 10.) Stable is thy Throne from then; thou art from everlaſting.

Ver. 3, &c. The Floods (the infidels, &c.) have lifted up, O Lord, the Floods have lifted up their Voice, (in Prayer,) the Floods have lifted up their daſhing Noiſe, (with Songs, as

the *Chaldee* ſaith, and come to Chriſt.) The wondrous ſtrong Billows of the Sea are as the Voices of many Waters, (ſaying, Allelujah! for the Lord God Omnipotent reigneth, &c. *Rev.* 19. 6.) wondrous ſtrong is the Lord in the high Place, (the Throne of his Glory.) Thy Teſtimonies are very ſure; Holineſs becometh thy Houſe, O Lord, to Length of Days, (for ever. O Lord, our Governour, how wondrous excellent is thy Name in all the Earth, &c. *Pſ.* 8. 1, &c. For the Gentiles ſhall come to thy Light, and all Kings to the Brightneſs of thy Riſing, &c. *Iſai.* 60. 1, &c. and 54. Let the Praiſes of God be in their Mouths, and a two-edged Sword in their Hand, &c. *Pſ.* 149. 1, &c.

Pſalm 148.

Hallelujah!

Ver. 1, &c. Praiſe ye the Lord from the Heavens; praiſe him in the high Places. Praiſe him, all his hoſt,

ye elect People of God.) Praiſe him, Sun and Moon: praiſe him, all ye Stars of Light. Praiſe him, ye Heavens of Heavens, and ye Waters above the Heavens, (the whole Seed of *Iſrael.*) Let them praiſe the Name of the Lord; for he commanded and they were created, and he eſtabliſhed them for ever. He hath given them a Law which ſhall not be broken, (a Covenant and Promiſe. *Pſ.* 78. *Gen.* 15. and 28.)

Ver. 7, &c. Praiſe the Lord from the Earth, you Dragons, and all Deeps, (ye Unbelievers.) Fire and Hail, Snow and Vapour; Storm and Wind doing his Word. Mountains, and all Hills; fruitful Trees, and all Cedars. Wild Beaſts; and all Cattle; Creeping Things, and feathered Fowls. Kings of the Earth, and all People; Princes, and all Judges of the Earth. Young Men, and Maidens; old Men, and Children. Let them praiſe the Name of the Lord; for his Name only is excellent, and his glo-

rious Majeſty is above the Earth and the Heavens. (His Kingdom ruleth over all.) For he hath exalted the Horn of his People, (the Glory of the Kingdom of his People, as the *Chaldee* ſaith. See *Pſ.* 92. 10, &c.) the Praiſe of all his gracious Saints, the Sons of *Iſrael*, a People near him. *Hallelujah!*

See *Pſ.* 75. 52. and 53. and 8. 1, &c. All under Heaven is mine, &c. *Job*, 41, 2, &c. *Iſai.* 35.

Pſalm, 149.

Ver. 1, &c. O ſing unto the Lord a new Song: let the Congregation of Saints praiſe him. Let *Iſrael* rejoice in him that made him, and let the Children of *Sion* be joyful in their King. Let them praiſe his Name with the Flute, let them ſing Praiſes unto him with the Timbrel and Harp. For the Lord hath Pleaſure in his People: he will beautify the Meek with Salvation. Let the

the Saints be joyful in Glory; let them ſing loud upon their Beds. Let the Praiſes of God be in their Mouths, and a two-edged Sword in their Hands, to execute Vengeance on the Heathen, and to reprove the Nations, (Antichriſt.) To bind their Kings in Chains and their Nobles in Fetters of Iron. To execute on them the Judgment written (in the Law, as the *Chaldee* ſaith,) this Honour have all his Saints. Praiſe the Lord.

See *Pſ.* 1. 1, &c. *Gen.* 3. 24.

Pſalm, 72. a Pſalm of *David* for *Solomon*.

Ver. 1, &c. O God, give thy Judgments to the King, and thy Juſtice to the King's Son. That he may judge thy People with Juſtice, and thy Poor afflicted Ones with Judgment. (By the King, &c. is to be underſtood Chriſt Jeſus, the King of Juſtice, &c. *Iſai.* 32. *Heb.* 7. To him God the Father gave all

Judg-

Judgment, &c. *John*, 5. 22.)

Ver. 3, &c. The Mountains (the Kingdoms of the Gentiles) ſhall bring forth Peace to the People, &c. (to *Iſrael*. *Iſai*. 2.) He ſhall judge the poor afflicted People, he ſhall ſave the Sons of the Needy, and ſhall break down the fraudulent Oppreſſor. (He ſhall judge the Cauſe of his People, his Elect People, and deſtroy the whole Power of Antichriſt: *Deut*. 32. 36, &c. *Joel*, 2. and 3. *Lam*. 4. v. 21. 22. *Rev*. 11. and 13. and 17. and 19. *Iſai*. 35. and 13. and 14. and 66.) They ſhall fear thee as long as the Sun and the Moon endure, &c. (As the Morning Light when the Sun ariſeth, the Morning, I ſay, without Clouds, ſo ſhall my Houſe be, &c. 2 *Sam*. 23. 4, &c. See *Iſai*. 54. *Rev*. 4. and 5. and 19. and 20.)

Ver. 6, &c. He ſhall come down like Rain upon the mowen Graſs, &c. (See *Deut*. 32.) In his Days ſhall the juſt Man flouriſh, and a Multi-

tude

tude of Peace as long as the Moon endureth. (His Prieſthood and Kingdom ſhall be for ever.) And he ſhall have Dominion from Sea to Sea, &c. (over all Nations.) They that dwell in dry Places (the Infidels, &c.) ſhall kneel before him, and his Enemies ſhall lick the Duſt. (See *Iſai.* 49. 23. *Mic.* 7. 17.) The Kings of *Tarſhiſh* and of the *Iſles* (the *European* Kingdoms) ſhall render an Oblation; the Kings of *Sheba* and *Seba* (the *Africans*) ſhall offer a Preſent. And all Kings ſhall worſhip him, all Nations ſhall ſerve him. (See *Iſai.* 2. 12, &c. *Pſ.* 48. 8, &c. and 45. 13. *Ezek.* 26. and 28. *Bar.* 4. and 5. *Pſ.* 104.)

Ver. 12, *&c.* For he ſhall deliver the Needy that crieth out, and the Poor afflicted, and him that hath no Helper, *&c.* (*England.* See *Lam.* 3. 55, &c. *Joel*, 2. 17, &c. *Deut.* 32. 37, *&c.* *Pſ.* 9. and 22. and 102. and 37. and 18. *Job*, 5. 17, *&c.* and 18. and 20. *Wiſd.* 3. 1,

&c.) And he ſhall live, and there ſhall be given unto him of the Gold of *Sheba*, (Preſents from all Nations,) and Prayer ſhall be made unto him continually. (See *Iſai.* 61. and 62.) There ſhall be a Parcel of Corn in the Land, in the Top of the Mountains; the Fruit thereof ſhall ſhake like *Lebanon*, and they of the City (God's elect People) ſhall flouriſh as the Graſs of the Earth. (*Job*, 5. 25, &c. See *Iſai.* 2. 1, &c. and 35. and 60. *Mat.* 13. and 25. *Dan.* 7. 13, &c.) His Name ſhall be for ever, his Name ſhall be continued before the Sun: and they ſhall bleſs themſelves in him, all Nations ſhall call him bleſſed. Bleſſed be the Lord God, the God of *Iſrael*, who only doth wondrous Things. And bleſſed be the Name of his Majeſty for ever: and let all the Earth be filled with his Glory! Amen, and Amen.

2 *Sam.* Ch. 23. ver. 1, &c.

Ver. 1, &c. These be also the last Words of *David*, the Son of *Jesse*, &c. *David* the Son of *Jesse* saith, &c. The Spirit of the Lord spake by me, and his Word was in my Tongue. (See *Ps.* 132.) The God of *Israel* spake to me, the Strength of *Israel* said, Thou shalt bear Rule over Men, being just, and ruling in the Fear of the Lord. (See *Deut.* 3. 13, &c. *Ps.* 78. 67, &c. and 18.) Even as the Morning Light when the Sun riseth, the Morning, I say, without Clouds, so shall my House be: and not as the Grass of the Earth is by the bright Rain, &c. (See *Job*, 5.) For he hath made with me an everlasting Covenant, perfect in all Points and sure, &c.

Ver. 6, &c. But the Wicked shall be every one as Thorns thrust away, &c. and they shall be burnt with Fire in the same Place.

From

From what is ſpoken above we may plainly underſtand that *David* was a Prophet inſpired by God; and alſo that God Almighty will give him Dominion, &c. and build him a Houſe (a Kingdom,) beautiful and glorious for ever; and not as the Graſs of the Earth, &c. that flouriſheth for a Time, and then is cut down and deſtroyed. See *Pſ.* 78. But the Wicked ſhall be every one as Thorns thruſt away, &c. *Papal Rome* ſhall be deſtroyed for ever; for that which beareth Thorns and Briers ſhall be reproved, whoſe End is to be burnt, &c. *Heb.* 6. 8, &c. *Mat.* 13. 22. 2 *Eſd.* 1, &c. *Bar.* 3. and 4. and 5. *Wiſd.* 3. and 4. and 5. *Ezek.* 35. and 36. But God Almighty will ſurely build *David* a Houſe, and *Iſrael* ſhall move no more, &c. 2 *Sam.* 7.

Baruch,

Baruch, 3. 13, &c.

Ver. 13, &c. O *Iſrael*, if thou hadſt walked in the Way (or Law) of God thou ſhouldeſt have remained ſafe for ever, &c. (See Ch. 4. and 5.) Where are the Princes of the Heathen, and ſuch as ruled the Beaſts upon the Earth, &c. For they that coined Silver, &c. *(Papal Rome,)* are come to nought, and gone down to Hell, and other Men (the reformed Churches,) are come up in their Stead. When they were young *(Chriſtian Rome,* called the Princes of the Heathen,) they ſaw the Light, and dwelt upon the Earth, (in the true Faith of Chriſt:) but they underſtood not the Way of Knowledge, (they kept not the Law of God,) neither have their Children received it, but they were far off from that Way. It hath not been heard of in the Land of *Canaan*, neither hath it (Wiſdom) been ſeen in *Teman*, *(Papal Rome.)* Nor the

the *Agarines* (the Jews) that ſought after Wiſdom upon the Earth. &c. nor the Searchers out of Wiſdom have known (or kept) the Way of Wiſdom, &c. O *Iſrael*, how great is the Houſe of God! and how large is the Place of his Poſſeſſion! It is great, and hath no End: it is high and immeaſurable, &c. But he that knoweth all Things knoweth her, &c. See Ch. 4. and 5.

So both the Jews and the Gentiles have broken the Law of God, and are cut off from the Inheritance of *Abraham*: but a Remnant muſt be ſaved to inherit the Kingdom of God, and have Dominion over all Nations. See *Rev.* 3. 5.

T ANNO-

ANNOTATIONS ON THE SONG OF SONGS, Which is SOLOMON'S.

The PREFACE.

THIS myſterious Song is hard to underſtand, as all divine Prophecies are, for they muſt lie concealed until the appointed Time: yet I have here endeavoured to explain it, or as much as I can of it, and ſhall leave the Remainder to Time.

This divine Song touching Chriſt in his Church doth here point out unto us the Faireſt among Women, the Horn of Beauty, *Job*, 42. 14. the King's Daughter, *Pſ.* 45. 13. the elect Church and Kingdom of Chriſt: for

for his Wife hath made herſelf ready, &c. *Rev.* 19. 1, *&c.*

But who is here meant by this Choſen Dove, the only Daughter of her Mother, *&c.* the Holy *Jeruſalem? Rev.* 21. 10, *&c.* This muſt be the moſt pure reformed Church of Chriſt; and ſhe is one, &c. *Song.* 6. 9. She is one according to God's divine Appointment, created and planted of God, his laſt Creation, *Gen.* 1. 26, &c. and Dominion is given unto her. She is (or will quickly be) the Joy of the whole Earth, &c. *Pſ.* 48. the Congregation of the Firſtborn, &c. *Heb.* 12. 23. And ſhe is one in Reſpect to her Purity, Faith and Sincerity; for ſhe is without Fault, &c. *Rev.* 14. 4, *&c.* Her Name is written in the Book of Life, *&c. Rev.* 3. v. 5. 7. 12. And this moſt pure reformed Church of Chriſt I believe is the Church of *England*: but the Day will declare it, &c. 1 *Cor.* 3. 13. For ſhe can have no Diviſions in her Kingdom. See *Zeph.*

3. 9, &c. We muſt be all one in Chriſt, &c. *John*, 17. 1, &c. The Daughters ſaw her, and they bleſſed her, &c. *Song*, 6. 9, &c. they received her pure Faith and Doctrine, &c. The *Jewiſh* Nation will alſo do the ſame. The Turks and Infidels ſhall bow down before her; for Dominion is given unto her over all Sheep and Oxen, &c. *Pſ.* 8. *Gen.* 1. 26. 2 *Eſd.* 6. *Iſai.* 35, and 60. *Pſ.* 104. and 48. And God hath loved her, &c. *Rev.* 3. 7, &c.

This Song is compoſed of many poetical Phraſes and Allegories, which, if well underſtood, would be more agreeable and pleaſant to our Taſte. But we muſt compare herewith the holy Scriptures, the *Chaldee* and other Paraphraſes, we muſt alſo underſtand the true Syſtem of the Churches, or the ſeveral Periods of the Church, before we can underſtand it: we muſt obſerve the holy Candleſtick with her ſix Branches, *Exod.* 25. 31. for in ſix Days God created the Heavens

and

and the Earth, &c. and on the ſeventh Day he reſted, &c. He gave Reſt and Dominion to his elect People: and he gave us his Sabbaths for a Sign and Covenant of all this Grace and Glory. *Exod.* 31. 13, &c. See *Rev.* 1. and 2. and 3. *Dan.* 7. 13, &c.

Riſe up, my Love, my Fair One, and come away, &c. *Song*, 2. 10, *&c.* Here Chriſt calleth his Spouſe to forget her own People, &c. *Pſ.* 45. 10. Again he ſaith, Come with me from *Lebanon*, my Spouſe, *&c.* that is, from *Papal Rome*. *Song*, 4. 8. So the Jews are dead, and *Rome* is dead, *&c.* *Rev.* 3. 1, *&c.*

ANNOTATIONS
ON THE
SONG of SONGS.

Chap. I.

Bride. Ver. 1, &c. LET him kiſs me with the Kiſſes of his Mouth, (full of Grace are thy Lips! *Pſ.* 45. 3.) for thy Loves are better than Wine. (See *Prov.* 2. v. 10.---- 13. *Iſai.* 24. 7, &c.) For the Savour of thy good Ointments, thy Name is an Ointment poured forth, (compoſed of all the ſweet Spices, for Conſecration and Election. All thy Garments ſmell of Myrrh, &c. *Pſ.* 45. 8.) therefore the Virgins love thee, (Theſe follow the Lamb whereſoever he goeth, &c. in all his holy Ordinances. *Rev.* 14. 4. See *Exod.* 30. 23. *Pſ.* 133. 2. 1 *John* 2. 20. 2 *Cor.* 1. 21. *Prov.* 8. 11, &c. *Pſ.* 45.

14.

14.) Draw me, we will run after Thee: (I will run the Way of thy Commandments, &c. *Pſ.* 119. 32. See *Heb.* 12. v. 1. and 2. *John*, 12. 32. *Jer.* 31. 3.) The King hath brought me into his Chamber, (the Chriſtian Church, See *Pſ.* 45. 10.) we will be glad and rejoice in thee, we will remember thy Loves more than Wine; the Upright love thee. (They daily rejoice in thy Salvation. *Pſ.* 55. 23, &c. and 102.) I am black but comely, O ye Daughters of *Jeruſalem*, as the Tents of *Kedar*, as the Curtains of *Solomon*. (All the Sheep of *Kedar* ſhall be gathered unto thee, &c. See *Pſ.* 120. 5. *Iſai.* 35. and 60.) Look not upon me becauſe I am black, becauſe the Sun hath looked down upon me: the Sons of my Mother have been angry with me, they made me the Keeper of the Vineyards; my Vineyard which is mine I have not kept. Tell me, O thou whom my Soul loveth, (Chriſt,) where thou feedeſt,

where thou makeſt (thy Flock) to reſt at Noon? (where is thy dwelling Place?) for why ſhould I be as one that turneth aſide to the Flocks of thy Companions?

Chriſt. Ver. 7, &c. If thou know not, O thou faireſt among Women, go thy way forth by the Footſteps of the Flocks, and feed thy Kids beſide the Shepherds Tents. (Follow the Footſteps of the Apoſtles and Prophets, &c. Aſk them that go by the Way, &c. *Job*, 21. 28.) I have compared thee, O my Love, to the Company of Horſes in the Chariots of *Pharoah*, (to a ſtrong Hoſt, God's Hoſt. See *Hab.* 3. 19. *Pſ.* 93. 1.) Thy Cheeks are comely with Rows, thy Neck with Chains. We will make for thee Rows of Gold, with Specks of Silver. (See *Prov.* 1. v. 8. 9.)

Bride. Ver. 11, &c. Whilſt the King (Chriſt,) ſitteth at his round Table, my Spikenard giveth forth the Smell thereof. (See *Iſai.* 66. v. 10. 11.) A Bundle of Myrrh is my well-

beloved

beloved unto me: He ſhall lie all Night between my Breaſts. (In Time of Trouble I will hold him faſt.) A Cluſter of Cypreſs is my well-beloved unto me in the Vineyards of *Engedi*. (Here *Jehoſaphat* was miraculouſly delivered, 2 *Chron.* 20. 2. and in like Manner God will deliver his elect People. See *Joel*, 3. 2, &c. *Lam.* 3. 57, &c.)

Chriſt. Ver. 14. Behold, thou art fair, my Love, behold, thou art fair; thine Eyes are as Doves. (See Ch. 2. 14. and 4. 1.)

Bride. Ver. 15. Behold, thou art fair, my Beloved, yea pleaſant, alſo our Bed is green; the Beams of our Houſes are Cedars, our Galleries of Brutin Trees. (All this may ſhew the Beauty, Strength and Glory of God's Elect Church. And thus the *Chaldee*, *Solomon* the Prophet ſaid, How fair is the Houſe of the Sanctuary of the Lord, which is built by my Hands of Cedar Wood! but fairer ſhall be the Houſe of the Sanctuary, (the elect

elect Church,) which ſhall be built in the Days of King Chriſt; the Beams thereof ſhall be of the Cedars of the Garden of *Eden*, (the faithful Chriſtians,) and the Galleries thereof ſhall be of Brutin Trees. How godly are thy Tents, O *Jacob*, &c. *Numb.* 24. v. 5. 6. See *Pſ.* 24. 4. *Hab.* 3. 1, &c. *Tob.* 13. 10, &c.

Chap. 2.

Bride. Ver. 1, I am the Roſe of *Sharon*, the Lily of the Vallies. (See *Hoſ.* 14. 5. *Iſai.* 35. 1, &c.

Chriſt. Ver. 2. As the Lily among the Thorns, ſo is my Love among the Daughters, (fair and beautiful, though ſurrounded with Enemies. See *Eccluſ.* 39. 13.)

Bride, Ver. 3. As the Apple-tree among the Trees of the Wood, ſo is my beloved among the Sons, (fruitful and excellent, fairer than the Children of Men; *Pſ.* 45. 3.) in his Shadow I deſired and ſat down,

and

and his Fruit was ſweet to my Taſte. (See *Iſai.* 4. 6. and 25. 1, &c.) He brought me into the Houſe of Wine, and his Banner over me was Love. (See *John*, 13. 34. and 14. 6.) Stay me with Flagons, ſtrew my Bed with Apples, for I am ſick of Love. His Left-hand was under my Head, and his Right-hand embraced me. I charge you, O Daughters of *Jeruſalem*, by the Roes and by the Hinds of the Field, that you wake not up my Love until he pleaſe. The Voice of my Beloved! behold, he cometh leaping upon the Mountains, and ſkipping upon the Hills. (See *Pſ.* 29. 1, &c.) My Beloved is like a Roe, or a Fawn of the Hinds; behold, he is ſtanding behind our Wall, looking forth through the Windows, flouriſhing through the Grates. My Well-beloved anſwered and ſaid unto me, Riſe up, my Love, my Fair One, and come away. (Forget thy own People, the Jews.) For lo, the Winter is paſt, the Rain is over, it is

gone

gone away. The Flowers appear on the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land, (the Church of the Gentiles. This the *Chaldee* calleth the Voice of the Holy Ghoſt. See 2 *Eſd.* 6. 3. *Hoſ.* 14. 4. *Pſ.* 74. 19. *John*, 14. 26. *Song*, 4. 8, &c.) The Fig-tree hath brought forth her young Figs, and the Vines with the tender Grapes give a Smell: Riſe up, my Love, my Fair One, and come away. (See *Mat.* 24. 32. *Hoſ.* 9. 10. *Hab.* 3. 17. *Pſ.* 45. 11, &c.)

Chriſt. Ver. 14, &c. My Dove that art in the Clifts of the Rocks, in the ſecret Place of the Stairs, let me ſee thy Countenance, let me hear thy Voice; for thy Voice is ſweet, and thy Countenance is comely. Take you for us the Foxes, the little Foxes (the Tares, &c. *Mat.* 13.) that corrupt the Vineyards; for our Vines have tender Grapes. (Many Paſtors have deſtroyed my Vineyard, and trodden

trodden my Portion under foot, &c. *Jer.* 12. 10. Beware of falſe Prophets that come to you in Sheeps Cloathing, &c. *Mat.* 7. 15. O *Iſrael*, thy Prophets are like the Foxes in the Wilderneſs: you have not riſen up in the Gaps, neither made up the Hedge for the Houſe of *Iſrael*, &c. *Ezek.* 13. 4, &c. See *Obad.* ver. 1, &c. *Pſ.* 63. 11. *Lam.* 5. 18, &c. *Hoſ.* 9. 3. Note, theſe ſix Verſes, as above, may ſhew how earneſtly the holy Bridegroom deſireth the Company of his Well-beloved Spouſe: and here by ſignificant Emblems he doth elegantly ſhew the Fitneſs of the Time, and how expedient it is that ſhe ſhould forſake her Father's Houſe, (the *Jewiſh* Nation,) and come to Chriſt. Furthermore, he doth will and deſire that his elect and favourite Dove (fair as the Moon, pure as the Sun, &c. *Song*, 6. 10.) ſhould be taken out of the ſtrait Place (the Clifts of the Rocks. ver. 14.) into the broad Place, the elect Church

Church of Chriſt, called the Great Church, *Pſ.* 22. 25. and 40. 10. and that all her Enemies, here called Boxes, ſhould be baniſhed out of the Garden of God, his Church elect, for her Voice is ſweet, &c. See *Iſai.* 2. 12, &c. and 5. 2. *Deut.* 28. 13.)

Bride. Ver. 16. My Beloved is mine, and I am his: he feedeth among the Lilies. Until the Day dawn, and the Shadows flee away, (until *Rome* be fallen,) turn about, and be thou like, O my Beloved, to a Roe or a Fawn of the Hinds upon the Mountains of *Bether*. (See *Pſ.* 18. 33. *Hab.* 3. 19. Thou didſt much increaſe my Greatneſs, and didſt turn about and comfort me. *Pſ.* 71. 21. *Lam.* 3. 57.)

Chap. 3.

Bride. Ver. 1, &c. Upon my Bed in the Nights I ſought him whom my Soul loveth; I ſought him, but I found him not, (in Time of

of Tribulation. *Mat.* 24. and 25.) I will rise now and go about in the City, in the Streets and in the broad Places, I will seek him whom my Soul loveth; I sought him, but I found him not. (See *Luke*, 14. 21.) The Watchmen that go about the City found me; unto whom I said, saw you him whom my Soul loveth. It was but a little that I had passed from them but I found him whom my Soul loveth; I held him and would not let him go until I had brought him into my Mother's House, and into the Chamber of her that conceived me, (the pure and primitive Faith in Christ.) I adjure you, O Daughters of *Jerusalem*, by the Roes or by the Hinds of the Field, that you stir not my Love until he please. (See *Song*, 2. 7. He will wake up unto thee, &c. *Job*, 8. 9.) Who is this that cometh up out of the Wilderness like Pillars of Smoke, perfumed with Myrrh and Frankincense, with all Powder of the Merchant?

(*Elijah*,

(*Elijah*, *Mal.* 4. or he that bringeth glad Tidings, &c. *Isai.* 52. 7. and 41. 25.) Behold, his Bed which is *Solomon*'s, threescore Men are about it of the strong Men of *Israel*, (faithful Christians armed to defend the Faith.) They all hold the Sword, and are expert in War; every Man hath his Sword upon his Thigh because of Fear in the Nights. King *Solomon* made himself a Chariot of the Wood of *Lebanon*. He made the Pillars thereof of Silver, the Bottom thereof of Gold, the Covering thereof of Purple, the midst being paved with Love of the Daughters of *Jerusalem*. Go forth, O ye Daughters of *Sion*, and see King *Solomon* with the Crown wherewith his Mother crowned him in the Day of his Espousals, and in the Day of the Gladness of his Heart. (All this may represent the Glory of Christ's Church and Kingdom.)

Chap.

Chap. 4.

Chriſt. Ver. 1, &c. Behold, thou art fair, my Love, behold, thou art fair, thine Eyes are as Doves within thy Locks; thy Hair is as a Flock of Goats that appear on Mount *Gilead*. (See *Jer.* 50. 19. *Song*, 1. 14. *Iſai.* 60. 1, &c. and 35. 1, &c.) Thy Teeth are like a Flock of Sheep, even ſhorn, which come up from the Waſhing, which all of them bear Twins, and none among them is bereaved of the Young. (Thy Sons proſper and multiply exceedingly; who can count the Duſt of *Jacob*, &c. *(England.) Numb.* 23. 10. See *Song*, 6. 6. *Gen.* 49. 12. Thy Seed ſhall be great, &c. *Job.* 5. 25. and 42. 10.) Thy Lips are like a Thread of Scarlet, and thy Speech is comely; thy Temples are like a Piece of Pomegranate within thy Locks. Thy Neck is like the Tower of *David* built for an Armoury, (the Fort of *Sion*:) a thouſand Bucklers hang thereon,

Shields of mighty Men. (Thy Strength is invincible. *Numb.* 24. 8. Thy Throne ſhall be eſtabliſhed for ever. 2 *Sam.* 2. 16.) Thy two Breaſts are like two Fawns, Twins of the Roe, which feed among the Lilies. Until the Day dawn and the Shadows flee away, (until *Babylon* is fallen, *Rev.* 18. 1.) I will get me to the Mountain of Myrrh, and to the Hill of Frankincenſe, (the Mountain of Spices, *Song*, 8. 14. and Mount *Sion*, &c.) Thou art all fair, my Love, and there is no Spot in thee. (There is no Idol in *Jacob*. *Numb.* 23. 21. They are Virgins, *&c.* *Rev.* 14. 4, *&c.*) Come with me from *Lebanon*, my Spouſe, with me from *Lebanon*, (Papal *Rome*,) look from the Top of *Amanah*: from the Top of *Shenar* and *Hermon*, from the Dens of the Lions, from the Mountains of the Leopards. (See *Deut.* 2. v. 9.---25. *Pſ.* 76. 4. and 92. 12. Riſe up, my Love, and come away. See Ch. 2. 10, &c. Come out of her, my People, &c. *Rev.* 18. 4. *Jer.* 51. 45.

Iſai.

Iſai. 52. 4. My Soul is among Lions, &c. *Pſ.* 57. 4. and 22. *Joel,* 1. and 2. *Lebanon* is aſhamed and hewn down, &c. *Iſai.* 33. 9. and 10. 34. See *Pſ.* 29. 5, &c. *Hoſ.* 14. 5, &c.) Thou haſt raviſhed my Heart, my Siſter, my Spouſe: thou haſt raviſhed my Heart with one of thy Eyes, with one Chain of thy Neck. How fair are thy Loves, my Siſter, my Spouſe! how much better are thy Loves than Wine, and the Savour of thy Ointment than all Spices! thy Lips drop as an Honeycomb, O Spouſe: Honey and Milk are under thy Tongue, and the Savour of thy Garments is as the Smell of *Lebanon.* (See *Hoſ.* 14. 6, *&c.*) A Garden locked up my Siſter, my Spouſe, a Spring locked, a Fountain ſealed. (See *Rev.* 14. 4. *Pſ.* 147.) Thy Plants are an Orchard of Pomegranates, with Fruit of precious Things: Cypreſs with Spikenard. Spikenard and Saffron, Calamus and Cinnamon, with all Trees of Frankincenſe: Myrrh and Aloes, with all the chief Spices. (The

Planting of the Lord, &c. *Iſai.* 61. 3. For the Glory of *Lebanon* ſhall be given unto thee, &c. *Iſai.* 35. 2.) Fountain of Gardens! Well of Living Waters! and running from *Lebanon!* (This pure Faith and Knowledge will become a Sea to cover the Earth. *Ecclus.* 24. 35. *Iſai.* 2. 12, &c. *Numb.* 24. 7. The Deſert and the Wilderneſs ſhall rejoice, &c. *Iſai.* 35. and 60.) Riſe up, thou North, and come, thou South, and blow upon my Garden, that the Spices thereof (pure Faith and Knowledge) may flow out. (I have raiſed up one from the North, &c. from the Eaſt Sun ſhall he call upon my Name, &c. *Iſai.* 41. 25. The Brightneſs cometh out of the North, the Praiſe thereof is to God who is terrible, &c. *Job*, 37. v. 21. 22. Calling a ravenous Bird from the Eaſt, &c.)

Bride. Ver. 17. Let my Beloved come into his Garden, (the elect Church,) and eat the Fruit of his precious Things. (And thus the *Chaldee* Paraphraſe, "Let the Beloved God

God come into the Houſe of the Sanctuary, and accept with Favour the Oblations of his People." Let thy Fountain be bleſſed, and rejoice in the Wife of thy Youth. Let her be as the loving Hind and pleaſant Roe: let her Breaſts ſatisfy thee at all Times, and delight in her Love continually, for why ſhouldeſt thou delight, my Son, in a ſtrange Woman, &c. (in ſpiritual Fornication and Idolatry. *Prov.* 5. v. 18.---20.)

Chap. 5.

Chriſt. Ver. 1. I am come into my Garden, my Siſter, my Spouſe, I have gathered my Myrrh with my Spice, I have eaten my Honeycomb with my Honey, I have drunk my Wine with my Milk: eat, O Friends, and drink abundantly, O Beloved, (without Money and without Price, &c. *Iſai.* 55. 1. See *Wiſd.* 24. 5, *&c. Ecclus.* 13. 1, *&c. Bar.* 4. 3, *&c.* All this may elegantly ſhew that the Church of Chriſt is now in

her higheſt Glory and Perfection, and that all holy Knowledge is revealed to her. She may now be called a Land flowing with Milk and Honey, rich in Wiſdom and all temporal Bleſſings. Whoſo is ſimple let him come hither, &c. *Prov.* 9. v. 1. --9. See *Iſai.* 60. 1, &c. and 61. 1, &c. *Rev.* 14. 4. Thy Cattle ſhall feed in a large Paſture, &c. *Iſai.* The Juſt ſhall ſpring up as a Palm-tree, as a Cedar in *Lebanon* ſhall he grow, &c. *Pſ.* 92. 12. For the Day of the Lord is upon all the Proud and lofty, &c. and they ſhall be made low, (Papal *Rome*,) even upon all the Cedars of *Lebanon* that are high and lifted up, &c. *Iſai.* 2. 12. See *Mal.* 4. 1, &c. For the Lord hath a Sacrifice in *Bozrah*, &c. *Rome*, &c. *Iſai.* 34. 1, &c.

Bride. Ver. 2, &c. I ſleep and my Heart waketh: it is the Voice of my Beloved that knocketh, ſaying, " Open to me, my Siſter, my Love, my Dove, my perfect One, for my Head is filled with Dew, my Locks

with

with the Drops of the Night." I have put off my Coat, how ſhall I put it on? I have waſhed my Feet, how ſhall I defile them? (Here the Church of Chriſt groweth lukewarm, and is forſaken for a Time by her Lord, to try her Faith and Zeal. *Joel*, 2.) My Beloved put in his Hand by the Hole of the Door, and my Bowels made a troubled Noiſe for him, (my Heart waked with Joy and Surpriſe. ver. 2.) I roſe up to open to my Beloved, and my Hands dropped Myrrh, and my Fingers pure Myrrh, upon the Handle of the Lock, (with Oblations in her Hand.) I opened to my Beloved, and my Beloved had withdrawn himſelf and was gone: my Soul went forth becauſe of his Words, I ſought him and I found him not, I called him, and he anſwered me not. (See *Rev.* 3. v. 19. 20. *Joel*, 1.) The Watchmen that went about the City found me, they ſmote me, they wounded me; the Watchmen of the Walls took my Veil from me. I charge you, O Daughters of

Jeruſalem, if you find my Beloved, that you tell him I am ſick of Love. (Here we may obſerve, that when Chriſt had left his Spouſe to the Fury of her Enemies ſhe was beaten and wounded, uncovered and made naked; for whom God loveth he chaſteneth and ſcourgeth. *Wiſd.* 3. 5.--8. But theſe Afflictions are a good Medicine, and give her better Health; for in this Diſtreſs ſhe maketh a ſtrict Enquiry for him, and chargeth all her Daughters far and near to let him know that ſhe is ſick of Love, her Heart is almoſt broke ſince he is gone. Seek, and you ſhall find, &c. *Luke*, 11. 10.)

Daughters of *Jeruſalem*. Ver. 9. What is thy Beloved more than another Beloved, O thou faireſt among Women? what is thy Beloved more than another Beloved that thou doſt ſo charge us?

Bride. Ver. 10. My Beloved is white and ruddy, having the Banner above ten Thouſand. (His Banner over me was Love. *Song*, 2. 4. See

John,

John, 13. 34. The Lord is my Banner. *Exod.* 17. 15.) His Head is of fine Gold, ſolid Gold, his Locks curled, black as a Raven. (Thou haſt ſet on his Head a Crown of fine Gold, *Pſ.* 21. 3. and a Crown is given unto him. *Lev.* 6. 2.) His Eyes are as Doves by the Streams of Waters, waſhing in Milk, ſitting in Fulneſs. (See *Gen.* 49. 12. He is full of Grace and Love, &c. *Pſ.* 45. *Wiſd.* 7. 25, *&c.* *Ecclus.* 24. 1, &c.) His Cheeks as a Bed of Spices, and Flowers of ſweet Odours; His Lips Lilies, dropping pure Myrrh, (ſweet Words.) On his Hands Rings of Gold filled with the Chryſolite; his Bowels bright Ivory overlaid with Sapphires. His Legs Pillars of Marble, founded upon Sockets of ſolid Gold; his Countenance as *Lebanon*, choice as the Cedars. (The Glory of *Lebanon* ſhall come unto thee, *&c.* *Iſai.* 60. 13, *&c.* and 35. 2. I am ſet up on high as a Cedar in *Lebanon*, *&c.* *Ecclus.* 24. 15. *Pſ.* 92. 12.) His Doctrine is ſweet, and he is altogether deſirable. (And thus the *Chaldee*, The Words of his Mouth are

ſweet

ſweet as Honey, all his Commandments are to be deſired. See *Prov.* 8. 7. *Pſ.* 119. 1, &c. and 45.) This is my Beloved, and this is my Friend, O Daughters of *Jeruſalem*. (Behold your God! *Iſai.* 4. 9, &c. Bleſſed is he that cometh in the Name of the Lord, &c. *Pſ.* 118. 26. Here the Royal Bridegroom is elegantly deſcribed to the Daughters of *Jeruſalem*: and as is his Excellency ſo is his Bride's, for ſhe is the faireſt among Women, the only one of her Mother, &c. Ch. 6. 9. Her Eyes are as Doves, &c. Ch. 4. 1. For Chriſt is a true Figure of his Church elect, as he is fairer than the Children of Men. *Pſ.* 45. 1. The Lord is King, and hath put on glorious Apparel, &c. in the Excellency and Dignity of his People. *Pſ.* 93. 1, &c. and 104. 1, &c. and 8. 1, &c. *Hab.* 3. 1, &c. *Rev.* 19.

Chap. 6.

Daughters of *Jeruſalem*. ver. 1. Whither is thy Beloved gone, O thou faireſt among Women? whither is thy Be-

loved turned aſide, that we may ſeek him with thee? (For he is the Deſire of all Nations. *Hag.* 2. 8. *Iſai.* 2. 1, &c. *Pſ.* 45. 15.)

Bride. Ver. 2, &c. My Beloved is gone down to his Garden, to the Beds of Spices, to feed in the Gardens, and gather Lilies. I am my Beloved's, and my Beloved is mine: He feedeth among the Lilies, (in the Aſſembly of his Saints. Chriſt is now preſent in the Communication of his Grace and Love. See *Wiſd.* 3. 1, &c. Ch. 4. 5.)

Chriſt. Ver. 4, &c. Thou art fair, O my Love, as *Tirzah*, comely as *Jeruſalem*, terrible as an Army with Banners. (See *Song*, 4. 1, &c. *Pſ.* 48. 2. and 18. 30, &c. *Epheſ.* 1. 6. and 5. 17. *Rev.* 14. and 19.) Turn about thine Eyes over againſt me, for they have lifted me up; thy Hair is as a Flock of Goats that appear from *Gilead*. (See *Song*, 4. 1. Thy Beauty tranſporteth me; thou art *Gilead* unto me, and the Head of *Lebanon*, &c. See *Jer.* 22. 6. and 50. 19. *Numb.* 32. 1.) Thy Teeth are as a Flock of Sheep which

which come up from the Waſhing, which all of them bear Twins, and none among them is barren. (Her Fruit ſhall ſhake like *Lebanon*, &c. *Pſ.* 72. 16.) As a Piece of a Pomegranate are thy Temples within thy Locks. (Thy Countenance is comely, and full of Sweetneſs.) There are threeſcore Queens, and fourſcore Concubines, and Virgins without Number. My Dove, my perfect One, ſhe is one; ſhe is the only One of her Mother, ſhe is the choice One of her that bare her, (the holy *Jeruſalem*, *Rev.* 21. 9, &c. She is the only One without Spot in Chriſt Jeſus; ſhe hath not defiled her Garments, *Rev.* 3. 4.) the Daughters ſaw her, and they bleſſed her, the Queens and the Concubines, and they praiſed her, (the Virgins that be her Fellows, &c. *Pſ.* 45. 15. See *Song*, 5. 8. *Pſ.* 110. 3.) Who is ſhe that looketh forth as the Morning, fair as the Moon, pure as the Sun, terrible as an Army with Banners! (As the Morning without Clouds, ſo ſhall my Houſe be with God, *&c.* 2 *Sam.* 23. 4.) I went down to the

Nut-garden, to ſee the Fruits of the Valley; to ſee whether the Vine flouriſhed, whether the Pomegranates bloſſomed. I knew not, my Soul put me the Chariots of my noble People, (And thus the *Chaldee*, I conſulted with my Soul to do them good, and to ſet them high in the Chariots of Kings. See *Deut.* 28. 13. *Job*, 8. v. 4.---7. and 12. 17, &c. 2 *Sam.* 7. v. 8.---16. *Pſ.* 10. 16. and 48. 1, &c.) Return return, O *Shulamiteſs*, return return that we may look upon thee. What ſhall we ſee in the *Shulamiteſs*? As the Company of two Armies. (And thus the *Chaldee*, Return unto me, O Congregation of *Iſrael*, return unto *Jeruſalem*: return unto the Houſe of the Doctrine of my Law, return to receive Prophecy from my Prophets, which propheſy in the Name of the Word of the Lord: (that is, in Chriſt's Name.) And this may be a Call to the Jews to come to Chriſt, for *Jacob* paſſed through two Hoſts or Camps of Angels, and prevailed. *Gen.* 32. 1, &c. Brethren, as *Iſaac* was ſo are we the Children of

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Promiſe, &c. *Gal.* 4. 28. See *Pſ.* 76. 4, &c. *Rom.* 11. 25. *Iſai.* 60. 3, &c. *Ezek.* 17. 22, &c. I will appoint a Place for my People *Iſrael*, &c. and they ſhall move no more, &c. 2 *Sam.* 7. 10.

Chap. 7.

Chriſt. Ver. 1, &c. How beautiful are thy Feet with Shoes, O bounteous Prince's Daughter! the Joints of thy Thighs are like Jewels, the Work of the Hand of the Artificer. Thy Navel is like a round Goblet, let there not want Mixture: thy Belly is like a Heap of Wheat ſet about with Lilies. (There ſhall be an Heap of Corn in the Land, &c. *Pſ.* 72. 16, &c.) Thy two Breaſts are like two Fawns, Twins of the Roe. (See *Song*, 4. 5. *Iſai.* 66. 11. *Prov.* 5. 8.) Thy Neck is like a Tower of Ivory, thine Eyes like the Pools of *Heſhbon* by the Gate of *Bath-rabbim*: thy Noſe is like the Tower of *Lebanon* looking towards *Damaſcus*, (to ſhew her Wiſdom, and lofty Power.)

er.) Thy Head upon thee is like Carmel, and the Hair of thy Head like Purple: the King is bound in the Galleries, (His Heart is raviſhed with her Beauty. The Glory of *Lebanon* ſhall be given unto thee, the Excellency of *Carmel* and *Sharon*, &c. *Iſai.* 35. 2. See *Pſ.* 104. 1, &c.) How fair art thou, and how pleaſant art thou, O Love, for Delights! (The Joy of all the Earth is Mount *Sion*, *(England,)* in the Sides of the North. *Pſ.* 48. 1, &c. Theſe are Virgins, &c. *Rev.* 14. 1, &c. and 19. 1, &c.) This thy Stature is like to a Palm-tree, and thy Breaſts to Cluſters. (The Juſt ſhall ſpring up as a Palm-tree. *Pſ.* 92. 13. See *Ecclus.* 24. 15.) I ſaid, I will go up to the Palm-tree, I will take hold of the Boughs thereof, (and I will plant it upon an high Mountain, &c. *Ezek.* 17. 22.) and now let thy Breaſts be as Cluſters of the Vine, and the Smell of thy Noſe like Apples. (Be thou fruitful, &c. See *Ezek.* 41. 18. and Song, 2. 3.) And thy Palate like the good Wine that goeth to my Beloved

loved to Righteouſneſs, cauſing to ſpeak the Lips of thoſe that are aſleep, (the Unbelievers, &c. to believe the Goſpel, and come to Chriſt. See *Iſai.* 55. 1, &c. and 52. 7. and 35. and 60.)

Bride. Ver. 10, &c. I am my Beloved's, and his Deſire is towards me. (See *Rev.* 19. 7, &c.) Come, my Beloved, let us go forth into the Field, let us lodge in the Villages. Let us get up early to the Vineyard, let us ſee if the Vine flouriſh, the tender Grape open itſelf, whether the Pomegranates bloſſom: there will I give thee my Loves, (the Fruit of thy good Graces, the Sacrifice of Praiſe, *&c.* This the *Chaldee* applieth to the Time of *Iſrael*'s Redemption.) The Mandrakes give a Smell, at our Doors are all precious Things, new and old: O my Beloved, I have laid them up for thee. (See *Prov.* 5. 19. *Epheſ.* 4. 13. The Harveſt is now come, and all Things contribute to our mutual Joy and Affection: the Earth is full of thy Glory. *Pſ.* 8. 1, &c. And thus the *Chaldee* Paraphraſe, " Now riſe, O King

King Chriſt, receive the Kingdom which I have laid up for thee." Thy Kingdom come! See *Mat.* 13. 52. And all the Trees of the Field ſhall know that I the Lord have brought down the high Tree, and exalted the low Tree, &c. I the Lord have ſpoken it, and have done it. *Ezek.* 17. 24. He hath put down the Mighty from their Seats, &c. *Luke*, 1.)

Chap. 8.

Bride. Ver. 1, &c. Who will give thee as a Brother to me, ſucking the Paps of my Mother? I would find thee without, I would kiſs thee, alſo they ſhould not deſpiſe me. (And thus the *Chaldee*, In that Time the King Chriſt ſhall be revealed unto the Congregation of *Iſrael*, the Sons of *Iſrael* ſhall ſay unto him, Come, be thou with us for a Brother, and let us go up to *Jeruſalem*, and we will ſuck with thee the Senſes of the Law as a Sucking Child ſucketh the Breaſts of his Mother. See *Pſ.* 118. 19, *&c*) I would lead

thee, I would bring thee, into my Mother's Houſe, thou ſhouldeſt inſtruct me: I would cauſe thee to drink of ſpiced Wine, of the Juice of the Pomegranate, (pure Chriſtian Faith and Knowledge. See *Song*, 4. 10, &c. *Iſai.* 2. 3. *Mic.* 4. 5.) His Left-hand is under my Head, and his Right-hand doth embrace me. (He kindly receiveth me into his Arms. See *Song*, 2. 6.) I charge you, O Daughters of *Jeruſalem*, that you do not diſturb my Love until he pleaſe. (See *Song*, 2. 7. and 3. 5. *Pſ.* 2. 6.) Who is this that cometh up out of the Wilderneſs that leaneth upon her Beloved? I raiſed thee up under the Apple-tree: there thy Mother painfully brought thee forth, there ſhe painfully brought forth that bare thee. (See *Song*, 2. v. 3.--5. *Ezek.* 16. 3, &c.) Set me as a Seal upon thy Heart, as a Seal upon thine Arm; for Love is ſtrong as Death, Zeal is hard as Hell, the Coals thereof are Coals of Fire, the Spirit of the Lord doth kindle it. Many Waters cannot quench Love, neither can the Floods drown it;

if a Man would give all the Subſtance of his Houſe for Love they would ſurely deſpiſe it. We have a little Siſter, and ſhe hath no Breaſts; what ſhall we do for our Siſter in the Day when ſhe ſhall be ſpoken of. (And thus the *Chaldee* Paraphraſe expoundeth it, What ſhall we do for our Siſter when the Nations ſhall ſpeak to go up againſt her to War?) If ſhe be a Wall we will build upon her a Palace of Silver, and if ſhe be a Door we will incloſe her with Boards of Cedar.

Little Siſter. Ver. 10. I am a Wall, and my Breaſts are as Towers; then was I in his Eyes as one that findeth Peace.

Bride. Ver. 11, &c. *Solomon* had a Vineyard in *Baal-hamon*, (in a very fruitful Hill, *Iſai.* 5. 1, &c.) he gave the Vineyard to Keepers, every Man ſhall bring for the Fruit thereof a thouſand Shekels of Silver. My Vineyard which is mine is before me! the Thouſand to thee, O *Solomon*, (Chriſt,) and two hundred to thoſe that keep the Fruits thereof. (Improve your Talent, &c. *Mat.* 25.)

Chriſt. Ver. 13. Thou that dwelleſt in the Gardens, the Companions attending to thy Voice, cauſe thou me to hear.

Bride. Ver. 14. Flee, my Beloved, and be thou like to a Roe or to a Fawn of the Harts upon the Mountains of Spices. (See *Song*, 2. 17. And thus the *Chaldee* Paraphraſe, " At that Time ſhall the Elders of the Congregation of *Iſrael* ſay, Flee, thou Beloved, the Lord of the World, from this unclean Earth, and let thy Majeſty dwell in the higheſt Heavens; and in Time of Tribulation when we ſhall pray unto thee be thou like a Roe, &c. which when it fleeth looketh behind it, ſo look thou upon us, and have Reſpect to our Tribulation and Affliction from the higheſt Heavens, until the Time that thou ſhalt take Pleaſure in us and redeem us, and bring us into the Mountain of *Jeruſalem*, (the Church Elect,) and there the Prieſts ſhall burn before thee the Incenſe of ſweet Spices," (or offer up before thee the Sacrifice of Praiſe and Thankgiving, a reaſonable Service.)

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The Lord God is my Strength; he will make my Feet like Hinds Feet and he will make me to walk upon mine high Places. *Hab.* 3. 19. Then *Iſrael*, the Fountain of *Jacob*, ſhall dwell alone in Safety in a Land of Wheat and Wine: alſo his Heavens ſhall drop the Dew, &c. Therefore thine Enemies ſhall be in Subjection to thee, and thou ſhalt tread upon their high Places. *Deut.* 33. v. 28. 29. He ſent from the high Place, he took me, he drew me out of many Waters, &c. And he brought me to a large Roomth. He releaſed me becauſe he delighted in me, &c. He maketh my Feet as Hinds Feet, and upon my high Places he maketh me ſtand, &c. *Pſ.* 18. 17, &c. *Luke.* 2. 14. O Lord our Governour, how wondrous excellent is thy Name in all the Earth, *&c.* *Pſ.* 8. 1, &c. See *Pſ.* 22. 26, *&c.* and 23. 1, &c. *Rev.* 14. v. 1.---5.

To conclude, thus *Moſes*, *Exod.* 15: 13, &c. Thou wilt by thy Mercy carry this People whom thou haſt delivered, thou wilt bring them in thy Strength

unto thy holy Habitation, &c. Then the Dukes of *Edom* (the *Romiſh* Church) ſhall be amazed, and Trembling ſhall take hold on the mighty Men of *Moab*, &c. (all the Unbelievers.) Thou ſhalt bring them in and plant them in the Mountain of thy Inheritance, which is the Place which thou haſt prepared, O Lord, to dwell in, even the Sanctuary, O Lord, which thy Hands ſhall eſtabliſh, (the elect Church.) The Lord ſhall reign for ever and ever, &c. the Horſe and his Rider hath he overthrown in the Sea. See *Iſai.* 49. 18, &c. and 13. 19. and 14. 12. and 34. *Babylon* the Great is fallen, *&c.* *Rev.* 18. and 19. Amen. *Hallelujah!* *Rev.* 19. 1, *&c.*

Pſalm 45. *An inſtructing Pſalm, a Song of the Well-beloved Virgins, which may be a Light to the foregoing Song of Songs.*

Ver. 1, *&c.* My Heart is inditing a good Matter, I ſpeak of the Things concerning the King, (Chriſt:) my Tongue

Tongue is the Pen of a ready Writer. Thou art fairer than the Children of Men, Grace is poured in thy Lips, becauſe God hath bleſſed thee for ever. (And thus the *Chaldee*, Thy Beauty, O King Chriſt, exceedeth the Sons of Men: the Spirit of Prophecy is given into thy Lips. See *Song*, 5. v. 10.---16.) Gird thy Sword upon thy Thigh, O mighty Prince: put on thy glorious Majeſty and comely Honour. (He went forth conquering and to conquer. *Rev.* 6. 2. and 19. 11.) And proſper with thy Glory! ride upon the Word of Truth and of Meekneſs and of Righteouſneſs; and thy Right-hand ſhall teach thee terrible Things. (Thus the *Chaldee*, Thine Honour is great, therefore thou ſhalt proſper to ride upon the Throne of the Kingdom. See *Rev.* 21.) Thine Arrows are ſharp, they pierce the Heart of the King's Enemies: the People ſhall fall under thee. (Thus the *Chaldee*, Thine Arrows are drawn out to kill Multitudes; that is, God's Word ſhall ſubdue his Enemies. See *Job*, 20. 1, &c. *Rev.* 19.)

Ver.

Ver. 6, &c. Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a right Scepter. Thou loveſt Juſtice and hateſt Wickedneſs, therefore God, even thy God, hath anointed thee with the Oil of Gladneſs above thy Fellows. (See *Pſ.* 89. 20, &c. *Heb.* 1. 8. *Pſ.* 47. 8.) Myrrh, Aloes and Caſſia all thy Garments, out of the Ivory Palaces, more than they that make thee joyful. (That is, All thy Garments (meaning thoſe Nations which come from far to worſhip Chriſt) bring with them rich Perfumes, (Faith and Love,) better than all Spices. *Song*, 4. 10, &c. They Smell of Myrrh, &c. With theſe Garments the Church is cloathed, (Chriſt is cloathed.) *Iſai.* 49. 18. and 52. 1. And ſhe is now of perfect Beauty, and juſtly called the Mountain of Spices. *Song*, 8. 14. And the *Chaldee* here addeth, "All thy Garments are perfected with them." Thus they may be more numerous, or more faithful and loving, than thoſe that make thee joyful, or live in thy Courts, and have laboured all the Day. *Mat.* 20.

12. They ſhall mock the Horſe and his Rider. *Job*, 39. 21. The Rams of *Nebajoth* ſhall ſerve thee, &c. *Iſai.* 49.)

Ver. 9, &c. Kings Daughters are among thy precious Ones, (theſe the *Chaldee* interpreteth Countries of Kingdoms;) at thy Right-hand ſtandeth the Queen (the Church,) in fine Gold of *Ophir*, (the *Chaldee* referreth this to the Book of the Law; that is, the moral Law, and the holy Goſpel of Jeſus.) Hear, O Daughter, and conſider and bend thine Ear; forget alſo thy People and thy Father's Houſe, (the Jews. Riſe up, my Love, my fair One, and come away. *Song*, 2. 10.) And the King will covet thy Beauty; for he is the Lord thy God, worſhip thou him. (And thus the *Chaldee*, Hear, O Congregation of *Iſrael*, the Law of his Mouth, and ſee his marvellous Works, and bow thine Ear to the Words of the Law, (the Goſpel of Chriſt,) and forget the evil Works of the Wicked of thy People, and the Houſe of Idols which thou ſervedſt in thy Father's Houſe, (the *Jewiſh* Nation.) And the Daugh-

Daughter of *Tyrus* with Oblations ſhall earneſtly ſeek thy Face, the Rich of the People. (That is, the Gentile Nations.) The *Chaldee* expoundeth it, Thoſe that dwell in the Fort of *Tyrus*, &c. called the Kings of *Tarſhiſh*, *Pſ.* 72. Hence Chriſt's Church is called the Church of the Gentiles, and the Papal Church the Daughter of *Tyrus*, and the anointed Cherub that covereth, &c. But ſhe hath defiled her Sanctification, &c. and never ſhall ſhe be any more. See *Ezek.* 26. and 27. and 28. Her Merchants are Princes, &c. *Iſai.* 23. 8. She heapeth up Silver as the Duſt, and Gold as the Mire of the Streets. *Zach.* 9. 3. But ſhe is dead. *Rev.* 3. 1, &c. *Lebanon* muſt have a mighty Fall. *Iſai.* 10. 34. Come with me from *Lebanon*, my Spouſe, &c. *Song*, 4. 8. For if God ſpared not the natural Branches, take heed leſt he alſo ſpare not thee. *Rom.* 11. 21.)

Ver. 13, &c. The King's Daughter is all glorious within, her Cloathing is of wrought Gold. She ſhall be brought unto the King in Raiment of Needle-

Needle-work, (pure Faith and Love, white Raiment, *Rev.* 7. 9. or all holy Knowledge becoming the Myſteries of Religion. She is the only Daughter of her Mother, the *New Jeruſalem*. *Song*, 6. 9. Thou art all fair, my Love, and there is no Spot in thee. *Song*, 4. 7. This is *Job*'s youngeſt Daughter, the Horn of Beauty. *Job*, 42. 14. The Daughters ſaw her, and they bleſſed her, &c. *Song*, 6. 9. See *Ezek.* 16. 10. &c. The *Chaldee* here maketh this Paraphraſe, Every Thing that is Praiſe-worthy, fair, and to be deſired, the Wealth of Countries and Treaſures of Kings which are laid up within, ſhall they offer up for Oblations before the King, and Gifts for the Prieſts, whoſe Garments are woven with fine Gold.) The Virgins that be her Fellows ſhall bear her Company, and ſhall be brought unto thee. (See *Song*, 6. 1.) With Joy and Gladneſs ſhall they be brought, and ſhall enter into the King's Palace, (His Church Elect. See *Song*, 6. 1. *Rev.* 14. 4, &c. and 19. 11, &c.) Inſtead of thy Fa-

Fathers (as above, ver. 10.) thou ſhalt have Children, (in Chriſt,) whom thou mayeſt make Princes in all the Earth. (See *Iſai.* 49. 18. *Gen.* 49. 8. *Deut.* 33. 23.)

Ver. 17. I will make mention of thy Name from one Generation to another; therefore all People ſhall praiſe thee for ever and ever. (See *Pſ.* 145. 1, *&c.* and 90. 1, *&c.* and 16. 10. *Deut.* 33. 28, *&c.*) Glory be to God in the higheſt Heavens, *&c.* *Luke*, 2. 14. See *Pſ.* 148. 1, *&c.*

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